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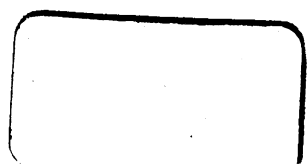
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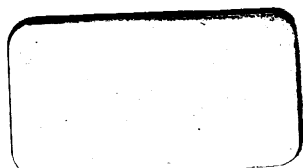
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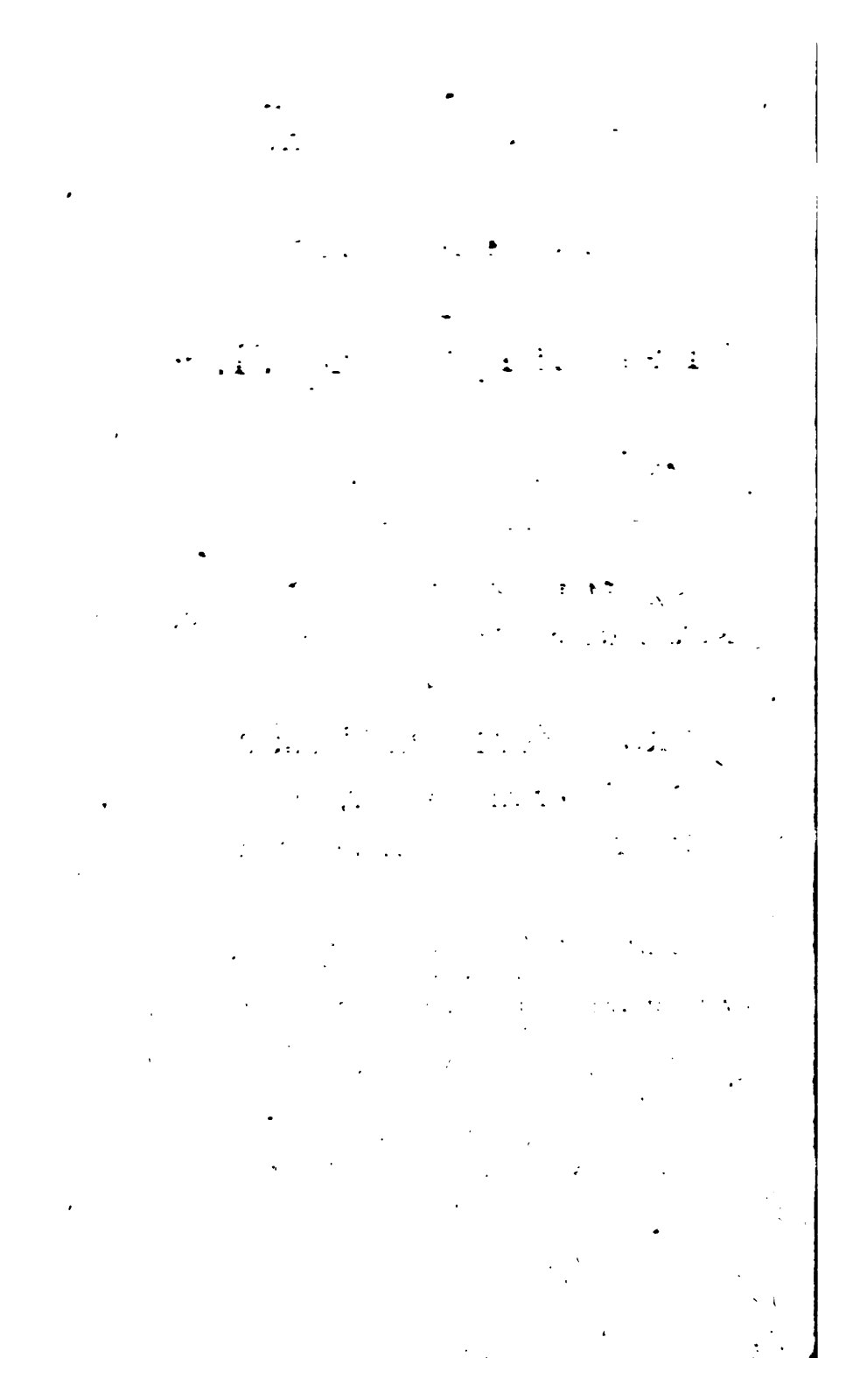
TRUE AND CONCISE NARRATIVE,
OF THE
ORIGIN AND PROGRESS
OF THE
CHURCH DIFFICULTIES,
IN THE
VICINITY OF DARTMOUTH COLLEGE,
IN HANOVER.
THE SAME BEING THE ORIGIN OF
PRESIDENT WHELOCK'S DISAFFECTION
TO THE
TRUSTEES AND PROFESSORS
OF THE COLLEGE,
WITH DOCUMENTS RELATIVE THERETO.

BY BENONI DEWEY, JAMES WHELOCK,
AND BEN. J. GILBERT,

A COMMITTEE OF THE CONGREGATIONAL CHURCH THERE,
APPOINTED FOR THE PURPOSE.

HANOVER, N. H.
PRINTED BY CHARLES SPEAR.

1815.



TRUE AND CONCISE NARRATIVE, &c.

TO THE CANDID CHRISTIAN PUBLIC.

AN anonymous pamphlet, entitled "Sketches of the history of Dartmouth College," and an anonymous review of the same have lately been published, and assiduously circulated—and although the principal design of them is a crimination of the Trustees of Dartmouth College, yet the same appear also indirectly aimed at the reverend gentleman who officiates as our minister. Its misrepresentations tend to the reproach and injury of this church, and its members—of the reverend clergy who organized the same—of the several councils who have been concerned—and the many churches with which we are in fellowship are implicated thereby. To prevent, therefore, the injuries which might otherwise arise from these misrepresentations, the Congregational Church here have thought it expedient to appoint a committee of three, whose names are prefixed, to give a fair and concise statement of the origin and progress of the difficulties and dissention between this church, and that to which President Wheelock belongs.

This important and unpleasant duty, accordingly, is now undertaken by the committee, not with a design, however, to make any reply to that pamphlet, as it respects the Trustees of the College: the reverend and honorable gentlemen who constitute that Board being abundantly able, if they may think proper, to answer for themselves, and to justify as we trust, all their official doings to the impartial world.

From this statement, the material parts of which, will consist chiefly of written documents, the candid reader will be able to judge for himself relative to that controversy—he will also find whence the unreasonable disaffection of President Wheelock to Professor Shurtleff, and which afterwards extended to Professors Adams and Moore,—he will also before he gets through, perceive, as we think a spirit of domination in

President Wheelock, and what endeavors were used by him, to obtain the interference of the Board of Trustees in his cause; and from the christian and independent stand which they took on the occasion, may be seen the cause of his disaffection to *them*—and in short, whence all the ill will and design of that pamphlet, so artfully contrived, and which is written in a manner and style more becoming truth and a better cause.

It may be well to premise, that when the church here was first gathered by the late pious founder of the College, about the year 1770, at that early period, when it was here only a wilderness, the thin inhabitants of the neighboring towns united here, in social religious worship; and that individuals from Norwich and Hartford in the state of Vermont, for their accommodation, joined to that church; and that those from Hartford had not removed their relation to the same; although for many years before these difficulties, they had formed and were organized a religious society there among themselves; had built an handsome meeting-house about four miles distant from the College in their own town, where they constantly attended public worship, and the administration of special ordinances; and had even voted a *call*, and had been about to settle a minister there for themselves; and had generally neglected to unite, meet or act with us here, or to contribute toward the support of our preacher, as much as the neighboring similar societies of Norwich or Lebanon. Thus we stood with the Hartford members, at the time of the commencement of the unhappy difficulties, which we will now endeavor concisely, faithfully, and impartially to relate.

The reverend Professor Smith had officiated as preacher and pastor of the church here, for a number of years, which relation however was never considered by him or the church as permanent, but only temporary, depending on his pleasure, and that of the church; so that he, or the church, by a signification of their pleasure, might at any day dissolve that relation, as appears by the following vote:

“At a meeting of the church of Christ at Dartmouth College, Nov. 25th, 1787. The said church unanimously chose the reverend John Smith for their pastor and to act in that relation to them, as long as it shall be agreeable and convenient for him and them.”

Professor Smith for some years prior to the appointment of a Professor of divinity at the college, had repeatedly expressed an ardent desire that one might be appointed, and offered as

his reason therefor, "that he might be released from the burden of his ministerial duties;"—of this there are many living witnesses, and which is confirmed by his address prefixed to his sermon at the dedication of our meeting-house, in December, 1795, where he says, "Since probably, it cannot be practicable for me, much longer, to perform the agreeable services, which my present relation, as your pastor and public teacher, requires, it gives relief to my anxiety for your happiness that you may soon enjoy the labours of a minister who will be able to devote his time without interruption, to instruct and edify you."

At the meeting of the Board of Trustees in August, 1804, Mr. Roswell Shurtleff was appointed Professor of Divinity, and to him was also assigned the business of preaching, &c. as it invariably had been, to the several gentlemen the reverend Messrs. Backus, Alexander, and Worcester, who had been successively appointed to that office before Mr. Shurtleff. To shew the unanimity of our views and wishes at that time, on the subject, we give the following extract of a letter dated Hanover, September 1st, 1804, from Judge Woodward, secretary of the board, to Professor Shurtleff, then at Middlebury Vt.

"It is sincerely wished and desirable that you may find it consistent with your duty at an early day to return to this place. Doct. Smith considers himself discharged, and the College and people here will from this time be destitute of a preacher." Also we give the following letter written in behalf of the inhabitants of this village, dated Hanover, 3th September, 1804, to Mr. Roswell Shurtleff.

"SIR—We are requested by the inhabitants in this vicinity to address you in their behalf, and to express the great satisfaction, your appointment to the office of Professor of Divinity for Dartmouth College has given them, and their sincere desire that you may accept it. Our situation, for many reasons, renders this appointment peculiarly interesting. Impressed with the importance of religion, the people in this village, too few in numbers and without adequate means to form an independent religious society, have long been united with the members of the Institution in religious worship; and habit has now rendered desirable, what seemed at first the result of necessity. Our ardent wishes for the continuance of this union, have always anticipated that the appointment of a Professor of Divinity, would in effect, include that of a pastor for the people. These wishes as well as the pe-

“cullarity of our situation, dispose us to dispense with the ordinary and scrupulous forms of preliminary probation ; and candidly confiding in the discernment of the Trustees, as well as in the very respectable testimony, the general and public opinion bears to your character, to invite you, and we do it most cordially, to accept your appointment as Professor, and to become a pastor to this people. The inhabitants have been assembled on this occasion and we address you by their appointment. So little time has elapsed, since commencement, that we are yet unable to ascertain with certainty what pecuniary contribution, the inhabitants may make you : their present feelings and disposition seem to promise as much as their ability. Our subscription paper, a copy of which, for your information, we enclose, has already secured you the annual sum of \$139 ; we hope in a short time to increase this sum to \$200 : yet it may not, for the present year, amount to so much.

“We are, with great respect, and cordial esteem, your obedient servants,”

“BEN. J. GILBERT,
“WM. WOODWARD,
“RICHARD LANG,
“JAS. WHELOCK,
“MILLS OLCOTT.”

A few weeks after commencement, previous to Mr. Shurtleff's coming to college, we being then destitute of preaching, two of the elders of the church, called on Professor Smith in the morning of a certain Sabbath, to know if he would preach to us on that day. Professor Smith then told them, he had served us, and the college, as a minister, for about, or upwards of twenty years, that a Professor of Divinity was now appointed who would perform the service as he had done, and that consequently he considered himself as released and under no obligation in that respect either to the college or the people. It will be noticed that this relation to the church as pastor had never been permanent, but only temporary in its nature—not arising from any ordination or instalment over the church, but only from the simple vote before mentioned, whereby it was left with him, or with the church to close that connection whenever either of them might please—the words are “as long as it may be agreeable and convenient for him and them.” It will also be noticed, that in the hearing of many now living, and which is confirmed by his own publication before mention-

ed, that he had wished to be released so soon as a Professor of Divinity might be appointed; and that after the appointment of Professor Shurtleff he in reality was released; and that he with propriety and very justly considered himself "under no obligation from that relation". We are thus particular on this point, that it may clearly appear, we had good reason, and that it was no crime in us, as since it has been imputed, to accord with Professor Smith in the understanding, that his pastoral relation was now closed. With this honest and reasonable understanding we thought as Professor Smith had served us in that relation for so many years, as the time of his release, which he had so long desired had come; that it would be no more than treating him with proper notice, and due respect, to address him on the occasion—accordingly a draft was prepared, and at a meeting of the church Dec. 13th, 1804, which meeting was called for the purpose of inviting Professor Shurtleff to undertake the ministerial duties as Professor Smith had done, it was proposed that the address be adopted by the church and presented to Professor Smith, which is as follows:

" TO THE REV. JOHN SMITH, D. D.

* SIR,

" AS the time you have so long wished for at length has come, that you are released from a part of your too arduous labours, by the appointment of Mr. Shurtleff to the Professorship of Divinity at this College, and as we hope he will consent to undertake the ministerial office, and pastoral care of this church and congregation; it is with pleasure we embrace an opportunity, of manifesting to you our congratulations at this pleasing event. And while we present you with our cordial and grateful thanks, for your ministerial services, and pastoral care of us, since your first undertaking in that relation; we cannot avoid an expression of our sense of the benevolent motives which have influenced you therein, and of the integrity and uprightness of your heart in the discharge of the important duties thereof. We hope still to be favoured with your friendly advice and assistance, in the important object of settling one to succeed you in the pastoral care of this flock; and that particularly, when we are convened, to consult and act relative thereto, you may be present and preside as heretofore.—May our prayers for your felicity reach the Heavenly Throne.—May you long live, and enjoy the unspeakable satisfaction of being useful—and may you finally, from our Heavenly Father, receive the celestial reward of a good and faithful steward."

The motion for the presentment of this token of our friendly notice and respect to Doct. Smith, was urged by all the members of the church present who belonged to this State, and vicinity, excepting President Wheelock, and Professor Smith himself—both these gentlemen with the members of the church from Hartford in Vermont, about nine or ten in number, who had not for years before generally attended our church meetings, but who were now present, strenuously opposed the adoption of the address, alleging that Professor Smith was still pastor of the church, that it would be derogatory to him not to remain so, and insisting that he should so continue, (see note 1.) and that Professor Shurtleff should be invited to act only as colleague to him; accordingly they having only a bare majority, passed the following votes.—“At a meeting of the church of Christ at Dartmouth College, 13th Dec. 1804, at the meeting house; Voted, that a committee of three be appointed, to confer with Mr. Rolwell Shurtleff, Professor of Divinity at Dartmouth College, and request him to be ordained, as a colleague with the Rev. Doctor John Smith, to the pastoral care of this church, and in case of compliance it is to be understood, that the Rev. Doctor Smith is ordinarily to officiate in the parochial duties, with the branch of this church in Hartford; and Professor Shurtleff is ordinarily to officiate in parochial duties, with the branch of said church in the vicinity of Dartmouth College. Voted that Judge Weld, Capt. Hezekiah Hazen and Capt. Ingols be a committee for the above said purpose.

“At a meeting of the members of the church, at Dartmouth College, held by adjournment on the 6th day of Jan'y, 1805—“Whereas, at a former meeting of this church, it was voted to request Mr. Professor Shurtleff to receive ordination over this church, as colleague with our pastor the Rev. Dr. Smith, and that in such case, it would be expected that the Rev. Dr. Smith should attend to the parochial concerns of the branch of this church which is at Hartford, and that Professor Shurtleff should attend to the parochial concerns of the branch of this church which is in the vicinity of said College; and whereas since the passing of said vote circumstances appeared unfavorable to its being carried into effect, therefore it is now resolved, that the said vote be, and it is accordingly hereby rescinded.—Voted that this church do express the high satisfaction which would result to them should Mr. Professor Shurtleff think proper to receive ordination at large, and in case Mr. Shurtleff should conclude to be thus ordained, con-

considering the local situation of its members, this church request
 that, so soon as he shall be so ordained, the Rev. Dr Smith
 the pastor, would take the particular pastoral care of the con-
 cerns of the branch of said church which is in Hartford, and
 that Professor Shurtleff would take the particular pastoral
 care of the concerns of the branch which is in Hanover: and
 that they would act as joint pastors in all matters which may
 require the attention of the whole church. It is hereby de-
 clared that nothing is intended by this vote which shall ever
 be construed, or considered as opening the way to any future
 division or separation of said church, so as to make two dis-
 tinct churches, which is to be viewed as one and indivisible
 under Jesus Christ the great Head—and which it is hoped
 will long continue such; and on the Presbyterian plan of gov-
 ernment, the advantages of which by the goodness of God
 have been so long experienced and realized.

January 18th. 1805, voted, that the following paragraph
 be subjoined to second vote passed at the last meeting. "That
 in case Mr. Professor Shurtleff should consent to receive or-
 dination at large, and take the particular pastoral care of the
 concerns of the branch of this church which is in Hanover,
 it is intended and meant that the two pastors viz. he and the
 Rev. Professor Smith be considered as perfectly equal in of-
 fice and in all their administrations.—Voted to chose a com-
 mittee of three persons to express to Mr. Professor Shurtleff
 their wish that he would be ordained at large."

It will naturally here be asked, Why Professor Smith hav-
 ing been so desirous of being released from ministerial duties,
 should now, be so desirous to retain his pastoral relation to the
 church? This sudden change in the mind of that gentleman,
 was indeed at the time, as unexpected and surprising to our-
 selves, as it was to see the people from Hartford attending
 that meeting, to enforce a measure not interesting to them-
 selves, and so very generally disagreeable to the religious soci-
 ety in this place—and to answer the query, it is necessary to
 state a foible, which otherwise, especially as he is now *no more*,
 it would be both our duty and wish to veil and pass over—
 which is, that Professor Smith from his natural yielding and
 compliant disposition—from his long intimacy and connection
 in a subordinate office with President Wheelock, during the ma-
 ny years of their connection with the College, had invariably
 been in the habit of conforming his opinions and sentiments,
 both in College and Church affairs, to those of his friend and
 patron.—When we consider this, and the opposite character of

Dr. Wheelock, we ourselves, are not at a loss, for a solution to the query. Should any doubt the justice of our conclusion, we may appeal, and challenge from the long official connection of those two gentlemen, both in church and College, a solitary instance, wherein Professor Smith has not approved and supported the measures and views of President Wheelock—or where in a matter of any moment, their votes and voices have not been always in unison. This being the case, and a thirst and fondness for power which Dr. Wheelock may possess, if not in an exorbitant, at least, in an equal degree with the rest of mankind; and the influence in the church which he might thereby retain, through the medium and aid of the pastor, and which will be confirmed by the sequel, leaves no doubt in our minds, whence arose that inconsistency in Professor Smith, a gentleman however, notwithstanding this foible of humanity, possessed of many amiable and good qualities, which with pleasure our memories will cherish.—The united influence of these two gentlemen, with circumstances which will be hereafter noticed, accounts satisfactorily to us, also, why those from Hartford, should take so much trouble to interfere, as they have in this matter, (see note 2.) The colleagueing of pastors as proposed and insisted on by our opponents, being altogether repugnant to our wishes and those of the congregation at large, we repeated to them our expostulations on the subject, in a written address, to which was subjoined a manifestation of the minds of nearly all the principal inhabitants of the village; which follows.

“To the brethren of the church of Christ at Dartmouth College, who live in Hartford—from the brethren of the said church in the vicinity of said College.

“DEARLY BELOVED BRETHREN,

“From a strong apprehension we entertain that Mr. Shurtleff will not consent to undertake the pastoral care of this church, in the connection as colleague, agreeably to the vote requesting him thereto, yesterday passed by a majority of said church; and after a candid deliberation on the subject and arguments—being fully convinced of the impropriety and inexpediency of the measure; we are induced in brotherly love, in this way to address you on the subject which we consider as relating to us, so interesting and important. Mr. Shurtleff it seems is called by the Head of the church, to minister to the people in this vicinity in holy things, at least as you yourselves

will acknowledge to preach the gospel to us—He, of all others, *is the man of our choice*, and one that we love in the Lord; and who, we think bids fair, with the blessings of the Almighty, to be eminently useful in this part of his vineyard. We consider him every way qualified and competent to the important office of a minister of Jesus Christ, and pastor of his little flock in this place. With the authority of that sacred office, we wish to have him clothed; and as a watchman set over us, unshackled, and unconnected with any other pastor, as relates to this part of the church, and the people in this vicinity. While we manifest this, as our most ardent wish, we would not be understood to suggest a most distant desire, or even a willingness to do any thing whereby the religious privileges of our dear brethren on your side of the river shall be diminished or curtailed. We have been and still are happy in the religious and brotherly relation we stand in to you: and may God grant that no machination of the grand and subtle adversary may destroy this our happiness. You, we are sensible, are a majority of the church, and can carry any vote relative to this, or any other matter, agreeably to your wishes:—at the same time we are persuaded you will not inconsiderately improve that advantage which you have, against the principles of religion, reason, or humanity. Though we are a minority of the church, we beg you to consider, that we are here in the state, town, and neighborhood, where this church is planted, and where the ordinances have been, are, and will be administered. That we and the people in this vicinity expect to contribute without any assistance from you, to the support of Mr. Shurtleff—that you can hereafter, as heretofore, partake with us here, in all the benefits of God's holy ordinances, which will continue you on as good a footing as you have heretofore been. And as you have manifested a desire, that our late pastor Dr. Smith, may minister to you ordinarily in holy things, by reason of your local situation and distance from us, we cordially will acquiesce therein, and if necessary by vote, we will join and request him to continue his late relation to this church, so far as relates to you, and as will be necessary and a sufficient warrant to him therefor. In this way it appears to us, your rational wishes must be answered, and that we may be gratified in what appears to us so highly reasonable. We beg you further to consider that the settlement of a minister and pastor as it respects us, is all important as probably for our lives—that we are now uncommonly united and happy in our future prospects, if our wishes and expectations in this instance are not defeated and

fore, it must be, that influences you, and which in our late meetings you, yourselves, have repeatedly urged, viz. that Dr. Smith has long served us as Pastor, and that for another to take the pastoral office in this church, but as colleague or joint pastor with him, would be casting him out, treating him with indignity, and robbing him of that honor to which he is entitled. The fallacy of this argument, notwithstanding the learning, rhetoric, and sophistry, with which it has been adorned; appears clearly evident, when we consider, that it is the highest honor of every follower of Jesus, and especially the ministers of his everlasting gospel, to follow and obey, the calls and pointings of his providence—and as it appears so clear that the usefulness of Dr. Smith as pastor is here at an end; and that he only stands in the way to keep out another (Mr. Shurtleff) who we think Heaven, in mercy, and in answer to the prayers of some of its children, has sent to labour in this part of its vineyard—This being the case, it appears to us, that your and Dr. Smith's contest in this matter, is a refusal to obey the call of God's providence; that you and he are in this instance contending with the Almighty; and that it is saying to the Most High, though Dr. Smith is called to give place to another, yet it will be derogatory to him, therefore keep it he shall—the consequences of which, our dear brethren, we intimated to you in our address before referred to, and of which we again most solemnly warn you: hereby acquitting ourselves before Heaven, and our own consciences, of the enormous guilt and doleful consequences, which must necessarily attend such an unequal contest.

“Shall any of us who profess to be the followers of Christ, put the earthly honor of an individual, (which is lighter than the dust of the balance) in competition with the peace, happiness, and prosperity of his church; or in other words, will you sacrifice the peace, happiness and prosperity of us your brethren and sisters, and that of the inhabitants in this place, for the sake of conferring on Dr. Smith the empty honor of being called the Pastor of the church at Dartmouth College.—God forbid—and may he bless this our humble endeavor to prevent, that the cause of our holy religion should be so sacrilegiously prostituted to a purpose so vain, sinister, and irreligious.

“We cannot dismiss the subject, without calling to your minds, though with continued and heart-felt grief, some of the measures that have been pursued to effect the aforesaid establishment of Dr. Smith as our pastor, uncalled, as we think of God, and certainly unwished for by us—among which, are the

procuring a certificate in a private manner, and on an *ex parte* representation, from three respected clergymen, wherein, without any knowledge, excepting what they got from the individual who procured the same, and who probably stated matters according to his own wishes, they advised accordingly in writing, which was laid before this church, at a former meeting, for the purpose, if any was intended thereby, as we conceive, unduly to influence the minds of some of the members, and thereby affect the said establishment of Dr. Smith.

"In addition to this, please to recollect, the endeavors that were used to obtain a vote declaring Judge Hubbard to be a member of this church; notwithstanding the church or the greatest part of the members were strangers to him, and notwithstanding he had not at that time any letter recommendation to the church, and what is more extraordinary, that he himself at that time, did not request or even desire it.

"Why all this? unless it were from an hope or expectation that he would assist in effecting the aforesaid establishment of Dr. Smith as our pastor. And after all, when a vote was obtained by a small majority, against which we so seriously objected, why was it refused, when we requested that the yeas and nays might be taken, and that the names of all who voted for and against, might be entered on the records of the church, we ask, why this was refused, unless it were, that in that case it would appear said vote was carried by a small majority of you, who live out of town, and that these who live in this vicinity, and attend divine worship here were opposed to it, consequently, that it would not appear so honorable to Dr. Smith. And why was it at the same meeting last referred to, when we expressed our feelings of grief at the oppressive measures you were pursuing, to controul and deprive us of our religious liberties and privileges, that it was proposed by some one or more of you, if we were dissatisfied with the doings of the majority, that in that case, we might take dismissions from the church, we ask, why this proposition, unless it were that Dr. Smith might remain pastor of the church at Dartmouth College, although composed only of members miles distant, and even in another State; while we the members in the vicinity of said College, in that case, must resign to you the Temple that we have built for the worship of our God, and for the administration of his holy ordinances, and go as sheep without a shepherd, seeking places for his worship among strangers.

"These measures, our brethren, as their object is to continue and crowd Dr. Smith upon us as pastor entirely against our

wishes, as they tend to prevent our enjoying the man of our choice, who we trust the Lord of the harvest has sent to labor in this part of his vineyard; and who cannot enter while you and Dr. Smith stand in the way to prevent him, and who probably might be abundantly useful would you allow him to enter, we consider as oppressive, and tending greatly to injure and wound the cause of religion in general, and particularly tending to the overthrow and destruction of Zion's cause in this place—and inconsistent with the solemn obligation that we are all under, to promote the peace and prosperity of the church—Moreover it is abusing the honest simplicity of Dr. Smith, by causing him to believe that to be for his honor, which so greatly tends to his dishonor as a minister of the gospel—and as it tends to his dishonor, so the sacred office that he holds, must consequently be liable to proportionate dishonor and contempt therefrom.

“We therefore must repeat our remonstrance against all your said proceedings, having for their object the establishment of Dr. Smith, to the exclusion of Mr. Shurtleff from the sole pastoral care of us—and we request that this, with each of our names subscribed, may be entered on the records of said church; there to remain as a lasting testimony that all the aforesaid votes and measures have been passed in entire opposition to our wishes; and that the same is matter of great grief to us.

“We rest the matter, praying for the blessing and direction of the Almighty.”

[Signed by members near Dartmouth College.]

“Hanover, 12th February 1805.”

The sincere motives that influenced us in this, as in the first address to Professor Smith of Dec. 13th were entirely misconstrued by President Wheelock and his adherents, so that no hope now remaining for our enjoyment of christian privileges and freedom we proposed to them, to unite with us in calling a mutual council, to advise whether it would not be best to form into two churches, and to take into consideration, and decide respecting any matters of grievance, which had arisen between us—and accordingly we made the following request for a church meeting:

“We the subscribers, members of the church at Dartmouth College, feeling ourselves deeply affected at the unhappy, alarming, and threatening controversy that has arisen, and now subsists among us, by reason that our brethren on the other side of

the river, and in the State of Vermont have refused to listen to and be entreated by us who live in the vicinity of said College, on the interesting subject of our having a gospel pastor of our own choice—And as no prospect appears of an amicable accommodation of the difficulties and controversy, but by a division of said church into two distinct and separate churches, according to the natural division, pointed out by the local situation of the contending parties—And as this our unhappy situation, seems clearly to call for the friendly aid and advice of the friends of Zion's cause ; these are therefore to request you, to notify and request the brethren of the church in Hartford who attend your ministry there, to meet at the meeting house, in this place, on Wednesday next at one o'clock P. M. for the purpose of uniting with us on this side, in calling a council of able and disinterested ministering servants of our divine Lord and Master, who may advise to such measures as may tend to a restoration of peace and brotherly love among us, and as may be promotive of the cause and interest of our blessed Redeemer.

“ Signed by members near the College.

“ Hanover, February 27th, 1805.

“ TO THE REV. JOHN SMITH, D. D.

“ to be communicated.”

The meeting was called, and held, and our proposition for a council rejected by the following vote.

“ At a meeting of the church of Christ at Dartmouth College, March 8th, 1805, the following was voted—Whereas a number of the brethren of this church have desired that the church would convene, take into consideration, and agree to call a council to determine if there should not be a separation of the members of said church, by a local divisional line, and that two churches be instituted instead of the present one—Therefore resolved, that though this church are willing to adopt any measure which might be consistent, comporting with the desire of their said brethren ; yet in the present case, they consider that from about the time of the establishment of this church, it was composed of members promiscuously from the two parts of territory through which it is proposed to draw a divisional line ; that the members occupying these two parts, have from the beginning, about thirty five years ago, to the present time, been together, exercised christian watch and fellowship with one another, and conducted all matters pertaining to the order and welfare of the church, as members of one

body; that during said time, they have found it convenient to act together, in all matters of the church, the average distance of the members being but about three miles, and conceive that their spiritual benefit has been promoted under God, by their being united in one body; that it appears there might be some advantage in future, as in time past, arising from the union; that there is great reason with humility, to render praise and thanksgiving to God for his great goodness in preserving this church, and granting such evidence of his merciful regard for it through such an uninterrupted series of years from the first to this time; that by drawing such a line as is proposed, it will tend to produce a separation between individual members living in the two distinct situations proposed to be divided, who are inclined to continue together, as they have always in the same church; that as Christ's Kingdom is not of this world, as the church and state are distinct in their nature, as the duties of the citizen can never interfere with those of the church members, so there appears to be no reason for dividing the members of the church merely because there is a local line of civil government between them, and more especially as this line existed when the church was established, and the members though always living in separate governments have never experienced the least disadvantage; that there appears no sufficient reason for making the river the divisional line as proposed, as the members have never found any great inconvenience in passing it by ferry, and this inconvenience is still further and almost wholly removed by the consideration, that it is intended to rebuild the bridge.

"For the foregoing considerations, we cannot think it to be our duty that the majority of the members should dissolve the church to erect two on its ruins, or that the majority should abandon the said church to form themselves into a new one. In either light we consider it as destroying the existence of the church, which the members think it their duty, under God, to be determined in promoting, and this we conceive as a sufficient reason why we cannot consent to submit the matter to any council. We know of nothing to submit unless it be whether the church shall continue its existence or not. However, as the aforesaid brethren have expressed an uneasiness, we are willing they should, and they have the right to call any council and obtain any advice in regard to the path of their own duty. Happy should we be were all the members disposed to continue and to walk together in christian love; and should the aforesaid brethren on due reflection conclude to remain with us on

gospel principles, we think we feel inclined to adopt any measure consistent with rectitude, as appears we have been by the doings of the church, and especially the last vote on the subject. But however, should the aforesaid brethren remain dissatisfied, and not be content to walk with the church in christian love, we do not desire to embarrass their progress, or lay any obstacle in the way of what they may suppose their duty; and therefore, if they should ultimately conclude that it will be best for them to leave our body, we shall consent and acquiesce, praying that the grace of God may abound to each of them. But as it appears that there is a difficulty between them and some of our brethren of our body, and the latter think themselves aggrieved by some expressions contained in a letter of the 12th of last month, from the former to them, it is our prayer that this wound may be healed, and though we do not pretend now to determine whether there is or is not ground of uneasiness, yet it seems that a difference subsists, and it is becoming that it should be settled on the principles of the gospel, that the professing followers of Christ may live and act in friendship and love, whether they be members of the same or of different churches.

" A true copy, Attest,
Signed,

" JOHN SMITH, Pastor."

No alternative was now left us, but that of calling an expedient council, and accordingly we proceeded to request a number of respectable ministers to convene for the purpose of advising us in our unpleasant situation; and of this, we gave notice to our opponents as follows:

" The members of the church of Christ at Dartmouth College, to the members of said church who live at Hartford—

" BRETHREN,

" After your refusal to unite with us in calling a council to hear and advise us in our unhappy situation as a church; we have thought it our duty, and accordingly have proceeded to request a council of seven of the pastors of the churches of our Lord Jesus, viz. the Rev. Messrs. Potter of Lebanon, Burton of Thetford, Dana of Orford, Lambert of Newbury, Tullar of Royalton, Eastman of Randolph, and Lyman of Brookfield, to convene at this place on Wednesday the 17th day of April next, at ten o'clock, A. M. to hear and advise relative to our unhappy situation. Although from your refusal to unite with us,

this council is necessarily of our own *ex parte* choice ; yet we assure you, in making the choice, we have meant to choose those only who we thought were not only capable and judicious ; but who also would disinterestedly, free from party influence, advise to such measures as will be promotive of the cause of religion, and of the church.

“ As some of you have suggested that in our late address to you, of February last, we had made representations unbecoming christian brethren ; we would now propose to you, if you are dissatisfied with any thing contained in said address or remonstrance, or at any other part of our conduct or proceedings towards you, that we are heartily willing, as we repeatedly told you at our last meeting, when we so importunately requested and urged you to unite with us in calling a mutual council, to hear and advise relative to all matters of diffention and controversy between us. We say, if you have ought against us, we are heartily willing to answer before this reverend and respectable council, to any thing you may be pleased to allege ; provided you will furnish us with a copy of such allegations, a short, reasonable time, say a day or two, previous to the fitting of said council. And, our brethren, how great matter of joy would it be to us, if you would re-consider, and now agree to submit all matters to this, as to a mutual council. And, if it shall be thought best and most for the welfare of the church and religion, that we divide and become two churches ; that we may part without bitterness, and with christian love towards each other, as still, though in two parts, of one and the same family of our Lord Jesus.

[Signed by the members in the vicinity of Dartmouth College.]

“ March 21, 1805.”

On the day appointed, the council, composed of gentlemen, hereafter named in their result, convened and went into a hearing of the whole matter. President Wheelock himself, and our other opponents being present, exhibited their objections to us, and the object of our wishes, which were supported and enforced with all the learning, talents, and eloquence, of the gentleman last named. After the hearing, the council formed, and published the following result :

“ At a council convened in Hanover, at the dwelling-house of deacon Benoni Dewey, on the 17th of April, A. D. 1805, pursuant to letters missive from the brethren of the church of

Christ in the vicinity of Dartmouth College, residing east of Connecticut river, *requesting assistance* relative to certain matters of difficulty. Were present, the reverend Messrs. Potter of Lebanon, Burton of Thetford, Lyman of Brookfield, Lambert of Newbury, Dana of Orford, and Eastman of Randolph; who, forming into a council, chose the Rev. Isaiah Potter moderator, and the Rev. Nathaniel Lambert scribe. The council then adjourned to the meeting-house, where they opened with prayer by the moderator; and then they proceeded to a hearing of all matters which said brethren had to lay before them: opportunity was likewise given to all persons concerned, to offer any thing which they chose upon the subject. The council then adjourned to the dwelling-house of Col. Aaron Kinsman, for the purpose of deliberating, and forming a result.

“We are of opinion that *exparte* council ought not to be called except in an extreme case, as where certain brethren are aggrieved; who, being a minority, and request mutual council, are refused. We feel ourselves to be in a very unpleasant situation (as is common for such councils,) nevertheless we consider it to be our duty to result as follows:

“We do not find that any special relation has ever been formed between this church and any preacher of the gospel, as their pastor, by any particular charge from an ecclesiastical council, as is usual in such cases. And whereas it appears that the two branches of this church have in times past found it most convenient to be united, yet, circumstances having changed, there being now a meeting-house on each side of the river, in both which public worship is constantly attended—and whereas certain difficulties having arisen, between the two branches, which they have been unable to settle, it becomes a question, whether the interest of religion does not require, that the members of the branch on the east side of the river should be formed into a distinct church? This council having carefully weighed every circumstance suggested to their minds, respecting this question, give it as their opinion, that such a measure is expedient and necessary. Further—with respect to the remonstrance which the brethren on this side of the river exhibited to the church, we are of opinion that it contains certain expressions which do not sufficiently favour of christian charity, and therefore ought to be disapproved by the remonstrants previous to their being organized. This being done, we see nothing in the way of their being formed into a church state, since the body have expressed their consent, as appears from a certain clause in a vote passed by them on the 8th of March

last, in the following words: "But, however, should the aforesaid brethren remain dissatisfied, and not be content to walk with the church in christian love, we do not desire to embarrass their progress, or lay any obstacle in the way of what they may suppose their duty, and therefore if they should ultimately conclude that it will be best for them to leave our body, we shall consent and acquiesce; praying that the grace of God may abound to each of them."

"Furthermore, we conceive that the organization of a new church in this place will not, in the least, affect the existence of the church originally formed here by the late Reverend Dr. Wheelock.

"And now, brethren, in case you should become a distinct church, we earnestly wish your unity, future peace, and brotherly love, one to another, as well as your brethren the church with whom you have, for so many years, walked in christian fellowship and gospel order; and hope that you and they, in two distinct sister churches, may mutually strive together for the edification and comfort of each other; and may so run, as that, in the day of Christ Jesus, you may rejoice together, that you have not run in vain, nor laboured in vain. And we do now earnestly commend you to God, and to the word of his grace, which is able to build you up in holiness, to an inheritance among them that are sanctified.

"Voted unanimously—ISAIAH POTTER, *Moderator*.

(Attest) NATH'L LAMBERT, *Scribe*.

"After the result was read, and the council having pointed out those expressions in the remonstrance as exceptionable, the brethren do freely and unanimously disapprove of them as not being sufficiently favourable of christian charity."

[Signed by members in the vicinity of Dartmouth College.]

Though the council recommended that we should be separated into a church by ourselves, still pursuant to the verbal advice of the same council, we delayed our organization for some time, to see whether those in Vermont, might not think proper themselves, to form the new church proposed, and leave us in this vicinity to remain as the church originally founded in this place. In the mean time, we conversed with the most influential members in Hartford, who expressed fully to us, that such a measure would be quite agreeable to them, if we on this side might be agreed therein; but observed at the same time, "they could not bind the Sampson with cords, and deliver him

sent to us." Accordingly we addressed a letter to President Wheelock, on the subject, he being the only male member at that time, excepting Professor Smith in this vicinity opposed to us, of which the following is a copy.

"RESPECTED SIR,

"SINCE the result of the late ecclesiastical council in this place, we have been given to understand, that it would be quite agreeable to our brethren on the other side of the river, themselves, to withdraw and form the distinct church recommended, and leave us to remain the church at Dartmouth College, which was founded *here* by your late reverend and *pious father*, provided we on this side may all be agreed on the measure—and as it is a matter, (perhaps very important in its consequences) that, as we conceive, rests solely with you to determine, we have therefore thought proper to manifest to you, the great satisfaction it would be to us, should you think proper to unite with us, and we continue to remain together in the same church state as we have heretofore been, and that the way may be thereby opened for our brethren to withdraw and form anew by themselves, as has been suggested.

"The expediency or propriety of *their* organization into a distinct church rather than *ours*, and the advantages thence arising to the cause and interest of religion, and that of the institution (which is dear to us) over which you so worthily preside, it is perhaps needless for us to point out to your better understanding—however, please to indulge us in suggesting the following queries, viz.

"In case the brethren on the other side remain of the church at Dartmouth College; as they will constitute the whole church, yourself and one or two others only excepted; and as divine worship, and the administration of the ordinances will probably be very generally there; will it not with propriety be considered that said church in reality is transplanted to Hartford, and of course that nothing of it *here* remains but the name?

"And should you conclude to continue with them, will not your attendance on divine worship, or the administration of the ordinances with a society so remotely situated, be accompanied with very great inconvenience to you?—Or should the body of the church from the other side, consent at times to the celebration of the ordinances on this side, as they are so numerous, will it not, at least, have the appearance of much pains taken to maintain a name only, of a church? Or lastly, should they hereafter conclude, as shortly they may, to settle

a gospel minister there of themselves; will he be ordained as Pastor of the church at Dartmouth College? If not, in that case, and there not being enough on this side to constitute a church, will not even the name of that church become extinct?

"It has been intimated that probably at the next commencement Mr. Shurtleff will be directed to confine his ministerial labors to the Students in the chapel—such an event we hope and trust will not take place; for, sir, we repose too much confidence in the benevolent and christian motives that influence you, and the honorable board of Trustees, to think they would do any thing to hinder the most extensive proclamation and spread of the gospel; or that in this place it shall be confined to the walls of the chapel.—Would not such a measure, in a scripture sense, be as confining the light of the gospel "under a bushel," when it might as well give light to all around? Might it not be *robbing* Mr. Shurtleff of *many souls*, that otherwise he might have as seals of his ministry in the day of the Lord Jesus? Instead of such a measure, we should suppose that you and the honorable Board, considering our situation and circumstances, as small and not sufficiently able of ourselves to support the gospel, would endeavor to assist, rather than hinder our obtaining a preached gospel; and especially as it will be a mutual accommodation.

"We have delayed our organization agreeably to the recommendation of the Rev. Council, that we might previously confer with you on the subject; and learn what, on the whole, will be most agreeable to you.

"We consider the matter as perhaps pregnant with great and important consequences; and as it rests on your determination, it seems as though great responsibility must be attached thereto.

"We therefore hope and pray you may be divinely directed to such a conclusion as will tend to the promotion of religion; the peace of your own mind; the welfare of the Institution under your care, and that of the people in this place.

"We are, sir, with much respect, yours, &c,

ELIAS WELD,
BENONI DEWEY,
HUMPHREY FARRAR,
CHESTER INGOLS,
JABEZ KELLOGG,
JACOB WARD.

CALEB FULLER,
SAMUEL M'CLURE,
JAS. WHEELLOCK,
STEPHEN KIMBALL,
JOHN MANSFIELD,

"THE HON. JOHN WHEELLOCK, ESQ. L. L. D."

"Hanover, May 1, 1805.

This letter, like all our preceding endeavors, proved to be of no avail. As the members in Hartford "*would not bind the hanging with cords*," so neither could we persuade him by our arguments and entreaties.

The President, instead of answering the foregoing letter, as he told the committee who waited on him, he shortly would, procured a declaration to be signed by the members in Hartford, which paper in his own hand writing, he some time after handed to us; but refused to let us keep the original; that, he took, and sent us a copy of the same, which also was in his own hand writing. We would not trouble ourselves, nor the reader with such an apparently trifling circumstance, but only to shew, that President Wheelock was the sole mover and instigator of all their doings, through the whole controversy.—The following is the declaration:

"Whereas, it may have been supposed, that we, the subscribers, would be willing to take our dismission from the church of Christ at Dartmouth College, we do hereby declare that, as we have always been happy, in our connexion, as members of said church, in which we have reason to believe we have experienced favors of Divine Providence, we esteem it our incumbent duty, to remain in future attached to the same, and to promote its spiritual interest; and we should exceedingly regret, and esteem ourselves deprived of our essential privileges were any cause to arise, which should by any means effect our separation."

[Signed by sixteen members in Hartford.]

"Hartford, May 16th, 1809."

Christian readers, will you not pause a moment, and as a friend, to the College, and the cause of religion, mingle with us your sorrow and regret, that a proposal so calculated for the immediate restoration of peace, should not be accepted—and will you not still more regret and be surprised to see the art with which that proposal was rejected—even in a way without President Wheelock's appearing himself, to decline it:

A representation under his own hand is made to them, as appears by the draft, as though it was supposed, they were individually, to take a dismission from the church—to be separated from it indefinitely; as though they were to be left in a fostered, distracted state. Such a proposal, we might well suppose they would as readily decline, as they would have complied with our proposal, had the same, with President Whee-

lock's concurrence, instead of the foregoing declaration, been laid before them. That paper was signed by those very persons, who had before expressed their entire approbation of the measure proposed; but, "they could not bind the Sampson." Does not this transaction go far to shew, that those people in Hartford, were imposed by President Wheelock to subvert his purposes, and designs? Why he should not comply with a proposal so reasonable, and in favor of which, such arguments had been offered, as did not require the experience of years to verify—And why the President should have recurrence to such art to evade the proposal, are questions, which we will leave to a christian public, when they shall have heard the whole matter, to answer and determine for themselves.

We had now, as we supposed, only to pursue the recommendation of the council, and to become organized into a church by ourselves. In this also they endeavored to thwart and hinder us; in that, a short time only, before the certain day appointed for our formation we received from them a communication, containing divers allegations against us, as follows:

"To our brethren in the vicinity of Dartmouth College.

"DEAR BRETHREN,

"We entreat you to consider of the wrong you do us, in your attempt to sever us from the church of Dartmouth College, or deprive us of those privileges, which with equal right we might enjoy without any injury to you. To effect this purpose, the instruments you have used, those of us that feel them, esteem them to be instruments of cruelty—Instead of rendering honor to whom it was due, we have seen with grief, conspicuous characters; treated with language that was sufficiently faviory of contempt—of groundless allegations of an immoral nature. This question must necessarily affect the feeling and characters of the officers of College—as all their public measures are inspected by the most discerning men—It is evident that Judge Hubbard had an interest in this matter, both as an officer of College, a professor of religion, and the expectation of being a member of our body the remainder of his life—an attempt to admit his influence you have called criminal. What are the principles you have adopted for yourselves? Have you said inhabitants are interested. The unthoughtful and those unconnected with the church, have been drawn in to bear their weight and influence in this important question—your remonstrance we think teems with allegations, of immorality and reproach; you have treated us with language not only calculated

to wound our feelings, but grating to our ears, and we conceive contrary to gospel rules. The opinions of men cannot absolve you, nor can the result of an *exparte* council be called a settlement, and should you leave us without making that satisfaction which the gospel requires, we fear that Heaven would frown upon you. We entreat you to consider your conduct above mentioned, and we sincerely pray, that you might be brought to repentance. Finally, brethren, when we reflect on the importance of the church of Dartmouth College, its venerated founder, the care of Heaven over it, the repeated instances in which the spirit of God has been poured upon it in copious effusions—how do we feel ourselves justified in our want of confidence to resign it into your hands, since you have attacked its constitution, and as you inform us you are about to forsake it; but how can you leave it in a manner so irregular? But we earnestly hope, Heaven may open your eyes to see your error, as it is our earnest desire to restore you in the spirit of meekness.

“HEZEKIAH HAZEN.

“In behalf of the brethren at Hartford, to be communicated.”

“Hartford, May 21st, 1805.”

(See note 3.)

On receiving the above, we concluded to postpone our organization, and wrote them the following, renewing our proposition for a council :

“To the members of the church at Hartford,

“BRETHREN,

“Your letter of the 21st instant, signed by Hezekiah Hazen, in your behalf, we have received, your allegations therein contained, we have duly and seriously noticed, and we are fully sensible that were they true, repentance and gospel satisfaction to you therefor, would most highly become us; but as it appears to us they are ill founded, from we hope, misunderstanding in you; and as it is a matter not suitable for you or for us, being parties in the matter, to judge and determine concerning; and as there can be no other suitable way devised, than to submit the matter to an impartial tribunal, we would therefore renewedly propose, what we have heretofore so often requested, viz. to submit any, and every thing, that you may have against us, to the hearing and determination of an impartial, respectable, and mutually chosen ecclesiastical council. Though it appears strange to us that on the day of the sitting of the late council in

this place, you should exhibit a part only, of your charges against us, and reserve the residue of them till the evening but one before the day on which we expected and proposed to be organized into a church state, and then to exhibit such a list of charges against us, which we consider so altogether founded in misconception and error; and though you have so often neglected and refused to comply with our request to submit all matters to a council; we say, notwithstanding this, we wish to exercise that patience and forbearance, which become our christian profession, and to leave nothing undone on our part, whereby christian fellowship between us may be destroyed, and the cause of religion wounded. Influenced by these motives, we think proper to repeat the foregoing proposition to you, viz. to submit any and every thing you may have against us, to a mutual council as aforesaid, and to manifest hereby the satisfaction your compliance therewith would afford us. That you may have opportunity previously, our organization, notwithstanding the disadvantages that may arise from a delay, will be postponed a reasonable time therefor.

"Wishing that no spirit may influence you or us but that of the gospel, we are yours, &c.

[Signed by the members near the College.]

"May 23, 1805.

The following correspondence ensued—

"Hartford, June 2d, 1805.

"To deacon Benoni Dewey, James Wheelock, Esq. and others, signers of a letter dated May 23, 1805.

"BRETHREN,

"Yours of the 23d ult. has duly come to hand, in which we find a proposal for a mutual council to settle all the differences subsisting between you and ourselves. As we consider you and ourselves members belonging to a regular church, enjoying all the powers, privileges, and immunities of a christian church, and especially the full power and right of judging and determining between any of its members for any conduct contrary to the gospel—we cannot see the necessity or propriety of calling such a council, as you have named: Yet, feeling perfectly inclined to exercise all that candour and indulgence which religion or reason can require or suggest, we are cheerfully willing to hear the advice of any impartial, judicious persons, respecting the matters of grievance between us; and we have accordingly chosen Hezekiah Hazen, Eleazer Wheelock, Solo-

mess Hazen, and Seth Fuller, as a committee to confer with you, and to do every thing which shall be necessary on our part to such an end.

"In behalf of the aggrieved brethren of the church of Christ at Dartmouth College,

"DAVID NEWTON."

"To the members of the church, at Hartford, who style themselves 'the aggrieved brethren,' &c.

"BRETHREN,

"You wrote us on the 21st of May last, signed by Hezekiah Hazen, stating divers (as we conceive ill-founded) allegations, to which we replied on the 23d of the same month, inviting you to submit all matters to a mutual council. You, it seems, chose a committee to confer with us, on the subject; which conference we have had, and the proposition we made them, was as follows, viz:—That we would submit all matters of dissention, and grievance, which had arisen since the 1st of December last, and which now subsists between us, to the hearing, and determination, of any seven judicious, respectable, and impartial clergymen (who may not have prejudged relating to any of said matters) whom *they themselves* might choose, within fifty miles of Dartmouth College. The said offer was signed by us, as particularly made, in reference to your said letter of May 21st. As your committee did not think fit to comply with our said proposal, we have thought proper, in this way, to make the same proposal to you, their constituents. For your convenience in making a choice, should you comply therewith, we add, as we did to your committee, a list of such gentlemen as we think of, within the aforesaid limits, viz.—Messrs. Tullar, of Royalton; Fuller, Verthine; Kellogg, Bradford; Conant, Lime; Smith, Haverhill; Dickinson, Plainfield; Porter, Plainfield; Havens, Croydon; Worcester, Salisbury; Wood, Boscawen; Price, Boscawen; Wines, Newport; Fairbanks, Plymouth; Gros, Hartford; Rowell, Cornish; Hobart, Berlin; Worcester, Peacham; Worcester, Thornton; Dickinson, Walpole; Woodman, Sanbornton.—From the foregoing, or any others within the aforesaid limits, whom we may not have named, you may choose seven, to whom we will refer all matters of dissention, and grievance as aforesaid; and we will agree with you, that all said matters shall be stated in writing, and furnished by each, to the other party, a reasonable time before the sitting of said council. After the refusal of

your committee to comply with our said proposal, we have been at a loss, whether any thing more could be done by us to effect a settlement, and re-establishment of harmony, and brotherly love among us. On the whole, we have thought it might be best, to make the offer to yourselves; that you may see, whether the same is not sufficiently liberal; and hoping you may yet see cause to comply therewith, before we take any further steps. Notwithstanding we have waited so long already on your account, we will still rest 'till next Monday evening; concluding if you think of a compliance, in the mean time, you will manifest it to us.

Yours, &c.

" BENONI DEWEY,
 " JAS. WHELOCK, } Committee."
 " CALEB FULLER, }

" Wednesday, June 19th, 1805."

"The brethren of the church of Christ at Dartmouth College residing in Hartford, to certain of their brethren living in the vicinity of Dartmouth College."

" DEAR BRETHREN,

"In compliance with your request of the 23d of May last, being desirous to remove every obstacle which stood in the way of, or had a tendency to prevent the most friendly and harmonious intercourse with you, becoming christians: Induced by these motives, we appointed a committee, vested with powers, to confer with you, and also to agree with you, in calling the aid of men of wisdom and knowledge to give their opinion respecting any matter called a breach of a moral precept, or bar of charity; hoping by their means we might be brought to see eye to eye, and become bound in the strongest bonds of love, like the true followers of the Lamb. In the plan you have proposed to us in your letter of the 19th instant, of submitting all matters indefinitely that may be called "matters of dissention and grievance," it is not reasonable for you to ask, nor us to grant. We view ourselves possessed of certain natural and unalienable rights, sacred to us, the exercise of which you have said is a great grief and burden to you. It would be a profane thing in us to resign them into the hands of imperfect, mutable men, or voluntarily to submit them to the least danger or hazard; but they should be preserved inviolable. As the order of society cannot be preserved without this independent right of human creatures—we flatter ourselves, brethren

ren—that on reflection, your own reason will point out to you the great impropriety of making this request—And we pray Heaven to direct you in all your proceedings, that you may stand acquitted and approved in the day of the Lord Jesus. We would further inform you we put confidence in our committee, we have appointed to transact those matters with you, and we see no cause at present to interfere in the matter or dictate any measure whatever.

“Unanimously voted.

“In behalf of said brethren,

SAMUEL DUTTON.”

“June 22, 1805.”

ANSWER.

“Hanover, June 27, 1805.

“BRETHREN,

“Yours of the 22d inst. we have received—As the allegations you have against us, are numerous, and some of them but very indefinitely expressed; and as we are conscious of the integrity of our motives, and feeling ourselves perfectly willing that every part of our conduct towards you, should undergo the strictest examination, we thought proper to make our proposals on a basis, so broad and liberal, that you could not possibly, with any reason on that account, object thereto. And to obviate the objections contained in your last, when we made our proposals to your committee, it being suggested by some one of them, that our proposals might implicate some matters not suitable and proper to submit to a council, we replied, and urged it as a part of our proposals, “that if any such matter should be brought forward, to which they might object, as improper to be laid before the council; the same council should judge and determine whether the same was proper for them to act upon, or not.”

“We never entertained the most distant idea of your submitting to danger or hazard, any of your “natural and unalienable rights:” but should you submit, even them, to such of God’s ministers as you yourselves might choose, within fifty miles, it appears to us your *danger or hazard* would be but *very, very small indeed*—and for a moment only, suppose that, could you choose a council, so devoid of reason, or religion, as to form a result inconsistent with such your natural and unalienable rights, could you, by the principles either of reason or religion, be possibly holden thereby? If not, where is the weight of your objection? Is it not lighter than vanity?—Is it possible that

With an objection can seriously operate in your minds? Have your committee been so negligent as not to state to you, when conversing on the subject, that part of our proposal, which is herein before mentioned. It is true we did not think to insert that particular in our last to you, neither was it necessary, perhaps, that we should, or any part of the proposals; it being the duty of your committee fully to acquaint you therewith; however, had we thought of it at the time, it would doubtless have been likewise mentioned.

"We sincerely regret your non-compliance with the proposals we have made you; which, we trust, have been dictated by an ardent desire to restore christian love and fellowship among us; and, if possible, to defeat the machinations of our common adversary, so far at least, that hereafter we might live as brethren of two sister churches of our common Lord. It appears to us as though we have now done *every thing*, on *our* part, reasonable and becoming our christian relation and profession, to effect an event so desirable; and that it now only remains for us to inform you that we have requested a reverend council, of Christ's ambassadors, to convene at this place on Tuesday next, at two o'clock, afternoon, for the purpose of organizing us into a church state.

"We give you this information, that you may attend, if you think proper, and shew any reasonable cause, if any you ~~can~~ have, why we should not be so organized.

"We are, yours, &c.

"CALEB PULVER,

"BENONI DEWEY,

"JAS. WHEELOCK,

} Committee.

"To the members of the church in Hartford,
who style themselves "aggrieved brethren, &c."

In the foregoing letters from them, it is necessary to observe the distinction, between a council to *hear* and *determine* all matters of controversy, as we proposed; and that, of taking the *opinion* and *advice* of judicious men, relative to matters of grievance, which they say, they are willing for; though even *still*, they consider as a display of *candor* and *indulgence*. The right of judging, after all, they reserve to *themselves*. Mark the spirit and principle of those letters—We are one party in a controversy, accused; and they are the other party, accusing; and yet, they being a small majority, claim the *power* and *right* of

judging the cause. How is this consistent with that civil, and religious freedom and liberty, which are the boast of our country? or what is it short of overbearing domination? In this connection we would state a circumstance that will tend to show, what was the sincerity of the grief expressed in their aforesaid letters; which is, that nearly a month after our remonstrance was given them, and which was the subject of their complaining, an invitation was extended to all of us, individually, who had signed that obnoxious paper, to unite, unconditionally, with them, in a shortly expected communion. This invitation was communicated by Professor Smith, himself, their pastor, who went from house to house for the purpose—now as this was the highest mark of christian fellowship and approbation in their power to give, how can the expressions of grief, in their communications to us, be any thing more, than mere pretensions, dictated by a spirit of domination, to prevent the establishment here of any other church, beside that, which the same spirit could control. As our proposals for a council, and even that of their choosing it themselves, was refused—and as they would not consent to any tribunal but that of themselves to judge between us; we therefore proceeded, and on the 2d day of July 1803, were organized into a church state by the Rev. Messrs. Isaiah Foster Asa Burton, D. D. and Sylvester Dana. The next step taken by President Wheelock was an application to the Board of Trustees or the College at their next session in August, for authority to require the Professor of divinity, to preach in the College chapel, instead of the meeting house, where he then did. That the public may rightly judge of the justice, propriety and benevolence of this application, aside from its appearance in a religious view, it is necessary, that it be known and understood, that this meeting house was built by a small number of individuals, mostly in the vicinity of the College, and who were generally, in very moderate pecuniary circumstances—That the house is twice as large as one necessary, only, to accommodate the inhabitants, without the College and students. That this enlargement of the house was solely on the importunity of President Wheelock, who urged that, it might be made large enough, not only to accommodate the Authority of College and students, and inhabitants together as a meeting house, but also as might be suitable for the public occasions of the College. President Wheelock at the same time gave his most positive verbal assurance, that the Trustees would remunerate at some future time, and so soon as they should be able, a certain part, or proportion, of

the expence of the building ; and that, in the mean time, they would pay for the use of it by the College and students. Relying on this assurance, they built the present meeting house, which is perhaps as large as any one in the State, and which is entirely disproportionate, to the ability of the proprietors—We will now exhibit the President's application, to the Board of Trustees, and their doings thereon, in their order.

“To the Honorable Board of Trustees of Dartmouth College, the Executive Officers of said College respectfully represent,

“That there are certain difficulties subsisting, which they hope may be removed ; but which, as they have reason to fear, may possibly in their operation, render it necessary for them to attend worship, on the sabbath, in some place distinct from the meeting house in this place. Such an event, were it ever to happen, the undersigners will greatly deprecate, and nothing short of the impossibility of enjoying any other way their natural and religious rights, can lead them to the same ; and which they shall be ready fully to prove to the public on any proper occasion. Should they, however, to this end eventually find it expedient, they desire the approbation of your honorable Board in favor of the measure, and they persuade themselves that your goodness will be induced to grant the same, from motives of humanity, science, religion, and the prosperity of this institution. Should such an event in future arise, notwithstanding every possible measure to prevent it, the undersigners conceive that it will become their duty, and that they shall have a right to meet on the sabbath at the Chapel, and that the Professor of Theology preach in that place, and they consider that they have a just claim to your protection for the measure, and they very respectfully desire and expect your sanction of the same.

“JOHN WHEELOCK, *President.*

“JOHN SMITH, *Professor of Latin and Greek, Hebrew and other Oriental Languages.*

“JOHN HUBBARD, *Professor of Math. and Nat. Philosophy.*

“Dartmouth College, August 31, 1805.

“N. B. We have full reason to believe that the professor of Medicine is full in opinion with us, concerning the above, though he is now absent.

“The above is a true copy of a representation made to the Board of Trustees of Dartmouth College, August session, 1805,

and which is referred to, in votes of said Trustees, a copy of which accompanies this.

" Attest,

" WM. WOODWARD,
Sec'y to said Trustees."

" In compliance with the vote of the Trustees requesting a specification of the several matters of complaint intended to be included in our general representations of the 31st August instant, we offer the following :—

" 1st. Individuals belonging to the religious Society in this place have treated the President with great disrespect and contumely, by saying, that the President had lost the confidence of the Trustees, and by saying, in substance, that they, said individuals, would reduce the power of the President, and would oblige him to conform and yield to them.

" 2d. That the Rev. Professor of Languages has been treated with unkindness and disrespect by certain christian brethren in this place, in this—The Rev. Professor had, by invitation of the church at Dartmouth College, acted as their pastor nearly twenty-one years, and before he had declined acting longer in that capacity, or they had desired him to decline, they addressed and styled him their late pastor, and requested him to act as moderator of the church, as a matter of civility, under the idea that his pastoral relation had ceased.

" 3d. That certain members of the church at Dartmouth College and others, not belonging to said church, did in a certain memorial, indirectly charge the President with a violation of truth.

" 4th. That certain members of the said church have, in our opinion, taken improper measures, and seceded from the church in an irregular and improper manner.

" 5th. That in consequence of the foregoing reasons, our feelings are such that we cannot commune, as christians, with the said seceding *brethren ; neither can we, with comfort, be present at the administration of the ordinances to the seceding members ; and neither can we, with edification and comfort, hear the preaching of those clergymen who have assisted or deliberately countenanced the secession of said members.

" 6th. That measures which respect the society in this place have been pursued, without a proper regard and respect to the

* See notice of their invitation to commune—page 33.

officers of College, who, in their character as officers, as well as individuals, had an interest in the matters so transacted, and the executive of College, have, in many instances, respecting concerns of that nature, been apparently treated with designed neglect.

"We request liberty of making further specifications, if such should occur to us, as this specification has been of necessity made in haste.

"JOHN WHEELOCK, *President.*

"JOHN SMITH, *Prof. Languages.*

"JOHN HUBBARD, *Prof. Math. & Phil.*

"Dartmouth College, Sept. 2, 1805."

"The foregoing is a copy of the specification exhibited to the Board of Trustees of Dartmouth College, at their annual meeting in August, 1805, in consequence of a vote of said Trustees, and which is referred to in votes, a copy of which accompanies this.

"Attest,

"WM. WOODWARD, *Sec'y to said Trustees.*"

"At an annual meeting of the board of Trustees of Dartmouth College, holden at said College on the Tuesday next preceding the fourth Wednesday in August, Anno Domini, 1805:—

"Voted, that the Hon^d. President, Professor of Languages, and Professor of Mathematics, be requested to specify the several matters of complaint intended to be included in the general representation of the 31st of August, being this day by them officially made and presented to this Board. The officers aforesaid accordingly laid in a specification (see before) and thereupon,

"Voted, that the same be submitted to a committee, and Messrs. Thompson, Jacob and Freeman, were appointed on said Committee.

"The Committee last mentioned report that the following votes be passed by the Trustees.

"Upon hearing the specification requested by a vote of this day—Voted, that the executive be earnestly requested to make every exertion consistent with the honor of the College, and the spirit of christianity, to remove the existing difficulties, and if they cannot, of themselves, remove them, to call to their aid a mutual ecclesiastical council. And whereas, the executive have expressed a strong desire for a restoration of har-

mony, upon terms compatible with the dignity of College and christian intercourse; and to be removed as far as possible from the necessity of deciding upon the measures to be adopted in the case—therefore, and at their request, voted, that a committee of five members of the board be chosen by ballot to attend to the several matters mentioned in said specification, or in any other specifications which may be made, in case the exertions of the executive to remove existing difficulties prove ineffectual; and upon those matters, or any part of them, or any other matters that may be specified being proved to the committee, to effect, if possible, all suitable concessions and acknowledgments, and a restoration of harmony—and if the committee be unable to restore harmony, they are requested to desire the Hon. President to call a meeting of the whole of the Trustees, and at that meeting of the Trustees, to report a statement of facts, and such measures as the said committee may think it expedient for the Trustees to adopt.

(Signed) "THOS. W. THOMPSON, *for the Com.*

"Voted by ballot and chose President Wheelock, and Messrs. Farrar, Freeman, Burroughs & Jacob a committee for the purposes mentioned in said report, the said report being previously accepted.

"Attest,

"WM. WOODWARD, *Secretary.*

"A true copy.

"Attest,

"WM. WOODWARD, *Sec'y.*"

By the foregoing application and specifications it seems, the President himself, now took more openly the lead and management; and the Church, in subserviency to his wishes, accordingly passed the following vote:

"At a meeting of the church of Christ at Dartmouth College, in the meeting-house near said College, 7th Nov. 1805—

"Unanimously voted, that this church will concur with their brethren who are executive officers in the College, in any regular measures which they may think proper to adopt, with a view to induce those who have lately gone out from us, to make christian satisfaction for their conduct which may appear unbecoming the professed followers of Christ,* and to restore peace and harmony, upon gospel principles; but that nothing be done to endanger the existence of the church, or to cause a separation of its members who are now in fellowship.

"Attest,

JOHN SMITH, *Pastor.*"

* See Note 4.

Pursuant to the preceding vote of the Trustees (no accommodation being effected) a mutual council which we had long desired and sought for, was now agreed on, and chosen, which council convened on the 19th February, 1806, and having had a full hearing, which continued several days, they, on the 24th, published the following result :

“ Dartmouth College, Feb. 19, 1806.

“ Agreeable to letters missive an Ecclesiastical Council convened to give their advice relative to matters of difficulty, existing among professing christians in this vicinity. Present, Rev. Messrs. Nehemiah Prudden, Samuel Wood, Thomas Page, Noah Worcester, Walter Harris, Sylvester Sage, and Thomas Worcester. Chose Rev. Mr. Nehemiah Prudden, Moderator, Thomas Worcester, Scribe. The Council being opened with prayer, the aggrieved brethren respectively laid before them their matters of grievance ; and after a full hearing, and having, as we trust, carefully and prayerfully deliberated on the things which had been exhibited before us, we now respectfully present the following observations and articles of advice.

“ First, the Council, considering that the glory of God, the general interests of Christ's Kingdom, the prosperity of the important seminary, the tranquillity and happiness of the people in this village, and the fellowship of neighboring churches, are all concerned in the issue of their result ; and realizing their deficiency of wisdom to judge in a matter so complicated and important, they are happy that their result is to be only advisory. It is with deep regret and affectionate concern that the Council have found such a dissension in this important part of the vineyard of Christ. They have felt themselves under weighty obligations to find out, if possible, some way in which the unhappy breach may be healed, and peace and tranquillity restored. Secondly, from the complexion of the articles of charge, and the things exhibited for their support, the Council have been led to view the allegations as designed to show the unhappy situation of our brethren, and the several steps which have led to it. The respectable characters, concerned in the issue of the result, well know that persons may differ in sentiment respecting subordinate objects, and yet both have in view the same ultimate end. They are also sensible, that men of the greatest learning and abilities, and even of the best hearts, are liable to be led astray in a controversy, which is in their view deeply interesting, and to have their feelings alienated one

from another. And when a controversy has been of long continuance, it would be indeed remarkable, if no uncomfortable jealousies had been excited, and no undue severity of remark had been indulged. Nor can our brethren be insensible, that in a state of controversy the same remarks and observations will have a different aspect in the view of those on different sides of the same question. That, which will, to persons on one side, appear nothing more than candor and plainness of speech, will to those on the other, appear like unchristian severity. And that which is meant to be expressed with candor is often received as unjustifiable asperity. Such things are so common, if not universal, that our brethren need not be informed it is possible they may have existed among them.—Thirdly, the Council apprehend that the continuance of two churches in this village would be attended with lasting difficulties. Yet we do not entertain any idea that our respected brethren of an *exparte* Council acted wrong, or from unchristian motives, in resulting as they did in regard to a new church in this place. But, however circumstances then existing might require such measures, or preclude any thing more advantageous, yet, you of the aggrieved brethren respectively, having now mutually submitted your difficulties, we trust you may be happily reunited. For which purpose, we unanimously recommend the following articles :

“First, this Council cordially recommend to our brethren, on both sides of the controversy, duly to notice the hand of God in the events which have taken place, and suitably to humble themselves under the frowns of his Providence. We also recommend, that, as individuals, they review the motives by which they have been actuated, and the remarks and observations they have made respecting each other, and seriously inquire how far they have been calculated to increase their unhappy dissensions. Secondly, we judge it expedient that there be but one church at present in connexion with the College, denominated as formerly, consisting of two branches; one on the east side, and the other on the west side of Connecticut river, under the same covenant as heretofore. That each branch have an independent and exclusive right of admitting and disciplining its own members—that each branch also have the exclusive privilege of employing or settling a minister of their own choice—that, should there be a pastor in each branch, they act as moderators exclusively in their respective branches—that there be annually the same number of communions in the meeting house on College plain, as heretofore, both branches

then uniting in the solemnity—that in case there be only one administrator to whichever branch he may belong, he administer to the whole church—that in case of two such administrators, and both present at the solemnity, it be optional with them, whether to divide the services of each solemnity, or each perform the whole alternately—that it be optional with each branch, whether any, or how many intermediate communions they will have; and that at any intermediate communion of one branch the members of the other have free invitation to participate—in case of two ministers, that is, one connected with each branch, each perform parochial duties for such as stand related to him by their own choice; and should this result be mutually accepted, it is proposed that there be a meeting of the whole church without unnecessary delay when, the Rev Dr. Smith acting as Moderator, some person be chosen scribe, to whom shall be committed the original records of this church, whose duty it may be to record any after votes of the whole church; then let each branch in its distinct capacity choose a standing Moderator and scribe; and it is proposed that in any meetings of the whole church, should there be an administrator in each branch, they preside as moderator alternately; and if there be but one administrator, he preside in all such general meetings.

“Now, beloved brethren, in this way it appears that your difficulties may be removed, so that you may again know how good and how pleasant it is for brethren to dwell together in unity. Although, in the course of your unhappy controversy, things have taken place, wounding to one another, which the utmost gospel candor cannot wholly excuse, and which should therefore be considered with great searchings of heart: Yet to us no faults have been made evident, but such as we think may consistently be passed over, on the ground of such concession, as shall be implied in a cordial acceptance of this result. And are there not, beloved brethren, very urgent reasons, why you should in this way bury in oblivion all the allegations exhibited before us, against each other? Does not the plan proposed, open a door for the attainment of every right and privilege, which has been professedly, on either side, an object of pursuit? Have you not felt that great unhappiness is inseparable from dissension? Has it not pleased a gracious God in the midst of wrath to remember mercy? Has he not lately granted some effusions of his holy spirit among you, and must not every one who wishes a continuance and an increase of the good work, feel it to be inexpressibly important, that an imme-

date reconciliation should take place? for what can have a greater tendency to grieve the spirit of God, than continued dissension among the professed followers of the Lamb? And what can have a greater tendency to promote a general revival of religion, than a humble and cordial reconciliation among those who have been alienated? Is it not then easy to see, that the happiness or misery of many immortal souls may be intimately connected with an acceptance or rejection of this result? How desirable then, that all our brethren, who have been at variance, should now melt into contrition, embrace each other in the arms of holy friendship, and unite to promote the good work of the Lord. In view of these things, beloved brethren, may we not urge, that by such mutual concessions, condescension, forgiveness, and forbearance, as an acceptance of this result must imply, you endeavor to restore and continue the unity of the spirit in the bond of peace? How desirable is this, as it respects all the important interests combined in this school of the Prophets, which Heaven has so graciously nurtured and prospered. Brethren, most respectfully we commend you all to the grace of God.

"Voted unanimously and published as our result, this twenty fourth day of February, in the year of our Lord one thousand eight hundred and six.

"NEHEMIAH PRUDDEN, *Moderator.*

"A true copy,

"Attest,

"THOMAS WORCESTER, *Scribe.*"

This result was accepted by both churches—but by the old church, however, in the very extraordinary manner, as appears by their vote following :

"At a meeting of the Church of Christ at Dartmouth College, March 20, 1806.

"On taking into consideration the result of the mutual Council who convened at this place on the 19th ult. and being highly pleased, and fully satisfied with the same, as proper and well adapted to the state of this church; unanimously voted, that agreeably to the intent, meaning and import of said result, this church shall continue in future to be one and the same as heretofore; and the members of the same to remain under the same covenant as formerly in said church; That accordingly, the same plan of government, as heretofore, shall continue in future, to be the constitutional form of government for the church, embracing the true

branches. That in case of a vacancy in the pastoral office in either branch, the existing pastor may discharge the duties of administrator over both branches—and that members may be admitted and discipline exercised in each branch separately—That there shall be no change in the ecclesiastical form of Government in either branch, unless the whole church, composed of the two branches, at a regular meeting, shall agree to the same. That individual members on the east or west side of the river shall have a right to belong to either branch as they may incline—That in future, any member or members, having any difficulty or dispute with any other member or members of the church, shall have a right, if he, she, or they should desire it, to be heard and tried by the pastors and elders of the two branches, composing one judicial tribunal.—That there shall be a meeting of the whole church, whenever any member or members in either branch, shall desire it, for such reasons as shall appear important to the pastor, or pastors, as heretofore. The same to be seasonably and duly published in the two branches, by the existing pastor, or pastors, and in case of a possible vacancy in both these officers, by the elders of either branch.—That the two pastors shall alternately act as moderators at the meetings of the whole church, which duty shall always be discharged by the existing pastor; when there shall be only one.—That when the two branches shall meet to attend the special ordinances, there being two pastors, they shall officiate on these occasions, by agreement; and when there is only one pastor it shall be his duty to administer the same. That each branch shall have the right of admitting members into the same; but when any member applies for admission into either branch, he or she shall be publicly propounded a reasonable time in each branch. Unanimously voted, that this church, do fully and cordially adopt the whole of the aforesaid result of the Reverend Council which we consider, as embracing in its tenor, import and meaning, all the articles contained in the foregoing remarks. And should any concerned conceive that any of the said preceding remarks, are not intended or embraced in the said result, we would hereby express our willingness and cheerfulness to enter into any amicable conference or discussion respecting the same with the spirit of christian accommodation. And should there finally remain any disagreement between this church and others concerned, as to the true intent and meaning of any part of said result, this church will be cheerfully ready to join in asking the opinions and advice of the Honorable Committee of the Trustees or a majority of those who are nearest and were present at the session of said Council—and likewise of a majority of the members of the Council who formed the result and

are nearest—and that in case of such reference some one of said Committee be entrusted with the whole business of obtaining said opinion and advice.”

“JOHN SMITH.”

By the result, it appears, the two branches are considered to be, as two distinct churches, excepting, in the provision made for communing together, and one or two other circumstances—each has the independent and exclusive right, of choosing and settling its own minister; and the same right, of admitting and disciplining its own members—by *their* construction, the church is to be one, and the same as heretofore; and no member can be admitted, without having been propounded in both branches—that *any one may have a right to be heard and tried by the two branches conjunctly, forming one judicial tribunal, &c. &c.* We have not room, nor time, for such a comment on this vote, as it justly deserves; we will, therefore, only request the reader to look at the result once more, and to compare it with the vote of acceptance; and, if he can, to reconcile the latter to the result. If it is irreconcilable, how shall it be accounted for, that President Wheelock, and his learned coadjutors, should declare as they have, in that vote, that they consider the result “*as embracing, in its tenor, import and meaning, all the articles contained in the foregoing remarks.*” This, likewise, is left to the reader to reconcile, with the knowledge, and understanding, of those learned and respectable gentlemen.

The result having been accepted by both churches, as before stated, the general meeting proposed by the result, was notified and holden; previously, however, to this meeting, it being understood what was the construction of the result by President Wheelock, an individual member, without the knowledge of the church, wrote to the moderator of the late council on the subject, who in answer gave his understanding of the meaning; an accordance to this understanding was also manifested and subjoined by the other gentlemen of the council; which understanding, comports entirely with the plain meaning of the words of the result. But to return:—at this meeting, Professor Smith presiding, Professor Hubbard was chosen the scribe: there being no other business to be transacted, we held a conference on the construction of the result. They contended for that contained in their vote aforesaid; and we, for its meaning, according to the plain import of the words in which it is expressed—and in support of the correctness of this our understanding, the answer before mentioned from the

members of the late council, was adduced by the person to whom it was written—but to no effect.

We, on our part, followed the recommendation of the result, invariably, by giving notice of our intended communions, and invitations to them to unite with us therein, similar to the following :

“ By permission of Divine Providence, it is expected, the sacrament of the Lord’s Supper will be administered to the east branch of the church at Dartmouth College, the next sabbath ; and the members of the west, are, by those of the east branch, most cordially invited to abide by the result of the late mutual council, and agreeably thereto, to lay aside strife and controversy, and in brotherly love and charity, to unite with us in the celebration of that holy ordinance.”

Professor Smith, by a previous contract, had continued preaching to that society in Hartford, and pastor of that church, from the time of Professor Shurtleff’s appointment, to the decease of Professor Smith. This solemn event excited our sincere sympathy ; but it seemed, at the same time, as though the difficulties here, might now have ended : and our hopes once more revived, in consideration that we, on this side of the river, might yet be united, under the administration of the Professor of Divinity—but our hopes in this, also, were soon defeated. The aged Dr. Burroughs was procured, to leave his flock and charge—to be dismissed from them by an ecclesiastical council, and to remove and settle in Hartford, to take the pastoral care of that church, (which they call the church of Dartmouth College) where Dr. B. continued until his death—and, in addition to what was paid him there, he received, as was said and understood, from the President, one hundred dollars annually, towards his support. [Note 5.]

It naturally may here be asked, why the President should be at such expense—or why should he not, after the death of Professor Smith, be willing that Professor Shurtleff should be pastor, as Professor Smith had heretofore been ? Instead of attempting, ourselves, to answer the queries, we will state the following facts :—A gentleman of respectability, who removed to this place since the death of Professor Smith, and whose name and testimony may be had if this statement should be denied, in conversation with the President asked, why Professor Shurtleff, after the death of Professor Smith, had not been chosen pastor instead of Dr. Burroughs ? The President at one time

gave for reason that, by the appointment of Dr. Burroughs the Presbyterian interest would be better secured. At another time, in reply to the same question, he said, that, if a pastor was not appointed to the west branch first, he feared that the people in Hartford would go off. At another time, before the Presbytery, he gave for reason, that Professor Shurtleff had communed with the new church. These three different reasons were given at three different times, to one and the same inquiry, by the President—and which of them is the true reason, or whether they all are, is not for us to determine.

As before mentioned, we followed the recommendations of the result, and, as circumstances would allow, so continued to do till December, 1809, while they, on their part, entirely neglected to comply with it. Having understood they represented their having accepted the result of council, and that we had not; and for other serious and solemn reasons urging us thereto, we wrote them again, and proposed as in the following letter:

"To Dr. Burroughs, to be communicated to the church under his pastoral care.

"BRETHREN,

"If any apology is necessary for resuming the unhappy subject which heretofore has occasioned the interchange of so many communications between us, we can offer no other, than a continuance of our sincere desire for a restoration of that christian unity, love, and charity between us which we have so long uniformly, and so ardently desired.

"We have lately been informed, though the information was not very direct, that you do not consider us as having accepted the result of the late mutual council—if this can be a reality, that you so consider it, permit us to assist your recollection by a recitation of facts, which we think, must clearly satisfy you of your mistake, and that the result was fully and publicly accepted by us.

"After the result was published, on the 4th day of April, 1806, a vote, unequivocal of our acceptance of the same, was unanimously passed by our church—and a committee was then appointed, who waited on Dr. Smith, your then Pastor, with a copy of the same to be communicated to you; together with our desire, if it might be agreeable to you, that the general meeting, recommended by the result, might be notified to be held on some day as you might please, in the then following

week. The meeting accordingly was notified publicly in each society, as we supposed, and holden at the meeting house here, on the 10th day of April 1806; at which meeting, agreeably to the recommendation of the result, we proceeded publicly, (a respectable number of spectators being present,) to the choice of a scribe; after this, whenever the sacrament of the Lord's supper was to be administered here, we invariably practiced, on the sabbath preceding, agreeably to the recommendation of the result, to request a public notification of the same, together with our cordial invitation to the members of the west branch to commune with us; which notifications and invitations were published, as is usual in like cases, before the congregation in this place, and likewise seasonably given to Dr. Smith, to be communicated to you, as we supposed in the same way.

"Thus we have stated facts, as they stand in our minds, and on record; from which it appears to us that we have fully accepted, and as far as circumstances would permit, have conformed to that result. While on the other hand it appears to us, that as your vote, of March 20th, 1806, which you consider an acceptance, contains an expression of your meaning, that is so different from that of the result; as you have neglected to comply with very essential requisitions, or recommendations of the same—and as you have not, since the general meeting before mentioned, in any circumstance relating to us, conformed thereto, it cannot be considered that the result has been accepted by you. But as you think otherwise, as we have understood; as you consider that the result has been accepted by you and not by us—we would now propose and invite you to unite with us in calling a mutual council, to whom shall be submitted whether the parties have mutually accepted and complied with the result aforesaid. If they may think the same has not been mutually accepted, &c. then, if either, and which of the parties have accepted and complied with it; and if either, or neither have accepted it, then for the said Council to point out to us, what is requisite for either or both of the parties further to do in order for a full acceptance and compliance with the same.

"This, brethren, is a proposal which we make with sincerity, and as we hope and trust, from pure motives, as the most likely mean, under existing circumstances, of restoring to us that unity and brotherly love without which we can never unite in the Kingdom of God.

"Before we close, will you not permit us, once more, to express our most ardent desire that a settlement of these difficulties may yet be, and that speedily effected. Five years have

now almost elapsed since the commencement of them ; and in that time what wounds and reproaches have not been thereby, cast on our holy religion ; and how does our common adversary exult at their continuance — and to see the sacrament of the Lord's supper on one sabbath, administered to one party ; and perhaps, on the next sabbath to the other, in the same place ; and to see us alternately turning our backs upon that holy ordinance ; and how does it increase his impious joy, on the Lord's days, when those from Hartford commune here, to see the doors of God's sanctuary there, not open for his worship, and that His Name, therein, is not hallowed.

Does it not appear that the present is a most favorable opportunity for a happy settlement of this dissension, and more favorable than probably will ever hereafter occur ? and should they remain unsettled—alas ! the consequences, it is needless for us to attempt to describe. We will only observe, that in the Kingdom of Christ, his praises can only be sung, with united hearts ; *there* can be only *one* table for his friends ; and, *there* cannot be any alternate sitting down, as with us, to celebrate the wonders of his dying and redeeming love.

“ Let us all weigh these considerations, and others that reason and religion dictate, that the all important object of a settlement may yet be effected ; and as a likely mean thereto, will you not unite with us agreeably to the proposal before mentioned, in calling the aid of a mutual Council, that we may unite in an acceptance of the result ; that thereby we may once more embrace each other in love ; that the prayers of God's people for our prosperity may no longer be hindered—and that we may again subscribe ourselves, with cordiality and affection,

“ Your brethren in the Lord.

[“ Signed by order of the Church,]

“ CALEB FULLER,

“ BENONI DEWEY,

“ JAS. WHEELOCK,

} Committee.

— “ December 12, 1809.”

They declined our proposal made in the foregoing letter ; and this led us to the following address and application to the Rev. Orange Association.

“ Hanover, March 9, 1810.

“ REV. & HON. GENTLEMEN,

“ Although from our destitute situation, not having a pastor, we are not particularly represented in your reverend and honorable body ; yet when we consider that it is to you an a-

agreeable duty in your sacred offices to regard and promote as you may have opportunity and occasion, the welfare and prosperity of any of the churches of our common Lord ; we test a pleasant confidence in now addressing you.

" It is unnecessary for us to inform you of the dissension that has long subsisted between this church and that with which we were formerly connected—to heal this dissension many endeavors and much pains have been taken ; but all without effect.

" About four years ago a mutual council was invited by the parties to convene and assist in a settlement of our difficulties. This council, when met, went into a hearing of all matters of dissension between the parties ; and after deliberately weighing and considering the same, on the 19th day of February, 1806, published their result thereon. By this result, had the same been mutually and cordially accepted, all differences between the parties must necessarily have ceased, and christian love and peace have been restored ; and each party secured in the full enjoyment of gospel liberty : but, unhappily, this is not the case—the breach between us is not healed ; and the cause of religion by our discordance is still, as you are sensible, most sorely wounded.

" We, on our part, think we have fully accepted the result before mentioned ; and that, so far as circumstances would permit, have complied with its recommendations—and that on any fair, consistent and reasonable construction of the same, the other party have not accepted or complied with it. While on the other hand, we understand, they represent that they have accepted it, and that we have not. In order to settle this point, as the said result seems to be the only rational ground on which a settlement can be had between us ; we have proposed and invited them to unite with us in calling another mutual council, to decide which, if either, have accepted and complied with it ; and if either, or neither, have accepted it, for the council to determine what further is necessary for either, or both, to do, in order to a full acceptance of, and compliance with, that result ; but this proposal and request, they have not seen fit to comply with.

" This, reverend gentlemen, being our present situation ; and feeling our own incompetency—we have proposed and concluded to lay our case before the whole of your reverend body, for your wise and christian counsel and advice, to determine whether any further duty is incumbent on us, relative to an acceptance and compliance with the result before mentioned ; and whether any, and what, particular duty yet remains to be

performed by us, to those with whom we have been in controversy : and, in short, to give us such counsel and advice whether, in regard to our past or future procedure, as your body, in its united wisdom, with such information as may be laid before them, and on due consideration, may think proper.

" And in order that all needful information may be obtained in the most easy and convenient way ; we have thought it best, and accordingly would propose and request that a committee of three, or more, from each of the two branches of your reverend body, at their session on Wednesday next, may be appointed to meet here on the 27th day of March inst. for the purpose of obtaining the information that may be necessary, and that may be furnished them concerning the premises ; which committee to make report to the whole body when it may be convened at Norwich, on the——day of May next : that they may then, understandingly, give us such counsel and advice as we so much need, and as may be in support and promotion of the cause of our blessed Redeemer.

" It is needless for us, Rev. Sirs, to mention any consideration to induce you ; for we are fully persuaded, that your benevolent and christian feelings, in view of our situation, and the injured and bleeding cause of Christ in this part of his Vineyard, will prompt you more forcibly than any arguments and persuasions that we can use, to a ready compliance with our wishes as before stated.

" In this confidence, and with much respect, reverend and honorable gentlemen, we rest assured.

" Signed in behalf of the church in the vicinity of D. College,

" CALEB FULLER,
 " BENONI DEWEY, } Committee.
 " JAS. WHELOCK,

" To the branch of the Orange Association to be convened at Cornish, on the 14th day of March, 1810."

" N. B. We have communicated our wish to the other branch of the Association by a duplicate of the foregoing."

A duplicate of the foregoing was sent to each branch of that Association, who appointed a committee of six, that is, three from each branch. The committee met and had a public hearing, and our opponents were present, having had notice as follows :

"2. That the restriction with respect to a choice of members shall not operate to exclude any one, on either side, who has not already acted as a member either of a mutual or ex parte council, which has heard and decided upon the merits of the cause.

"3. That the result with respect to the last object to be submitted, shall be decisive, provided it shall have been adopted by the council unanimously; otherwise advisory only.

"And whereas, moreover, the committee of the church at Dartmouth College have manifested an ardent desire, that an union should again take place between them and their brethren, on gospel principles, a desire in which we most heartily unite; and, the brethren of the other church have requested our advice, generally, relative to their difficulties; we take the liberty to propose the following plan of union, viz.

"1. That the members of the church at Dartmouth College, who live on the west side of Connecticut river, be formed into a distinct church, by themselves.

"2. That the members of both churches living on the east side of the river be also united in one church, and that the mode of church government be such, that when any case of difficulty shall arise, with any member, he shall have the right of being heard before the whole church, or before the pastor and elders at his own option. And, in case the cause shall be referred to another tribunal, it shall be, either to a mutual tribunal, or to the Presbytery, as he may choose.

"Voted unanimously.

"ISAIAH POTTER, *Moderator.*

"JAMES W. WOODWARD, *Scribe.*"

The old church not having acceded to the proposals and advice, contained in vote aforesaid; our church has since that time, and now rests on the footing as considered by the said vote; viz. as a regularly organized church, happy in the fellowship of all our sister churches.

It is a very important point to be understood, and which, perhaps, should have been before noticed, that there always had been from the beginning, an understanding, that the College and inhabitants should unite in public religious worship. Accordingly the old Hall, the first building erected for that purpose, was constructed, one part with seats for the students, and the other part with pews for the people; and so afterwards, with the Chapel, in each of which buildings, the inhabitants

owned an interest. Accordingly, likewise, when the subject of appointing a professor of divinity has been before the Board; it has been usual with them, individually, and by committees, to confer with the people, and their committees, on the subject; to know what might be agreeable, and what aid the people might probably afford towards his support, &c. It is a fact that cannot be denied, that the professor of divinity, was also to officiate as preacher to the students and people; and as pastor to the church. We need not proceed in the proof of this; it is established by the President, himself, in his "Sketches," in several places, and particularly, in page 17th, he says, "From the beginning the preacher to the students and people, was the pastor of this church, constantly, and in uninterrupted succession—the founder—Mr. Ripley—Messrs. Ripley and Smith colleagues, and Mr. Smith in a line to the last date—the Trustees knew it, yes, while they, annually, after the decease of the founder in 1779, appointed the preacher to the students with the people, they well knew, he was the pastor of the church."

From these premises, the following very serious and important questions naturally arise. Why should President Wheelock, who ought to be a pattern of good order, and who knew so well in this instance, in what it consisted, we say, why should he, himself, break over the good old established usage and custom, about which, he in his book so often and so vehemently declaims? Why was he not satisfied, and easy, that the Professor of divinity should be, without the interference of another, both the preacher to the students and people, and pastor of the church here; even that very College Church, as it is called, as we so desired, expostulated, and even contended, that he might be. Had the President been as "attached to the old religious order of things" as he appears to be in page 60th of the "Sketches," it would not have been thought by him a crime in us, that we tendered the address to Professor Smith in page 7, nor that he is therein styled, the late pastor; nor would our after expostulation, and remonstrance, on the subject have been necessary. Had the President been disposed, as we were, to have gone on in the good old way, he would have foreseen no danger, that would render it necessary to procure *exparte*, the certificate recommendatory which we have noticed (see note 1.) There could in that case, have been no necessity for his getting the members from Vermont to come over here, to assist him; nor for his taking other measures, as he did, to effect his object. No, it was the novelty of the project only; his own deviation from "*the established religious order of things*," that rendered such aid and assistance necessary.

This was the setting out; and we leave it to the public to determine, from his own words, whether he is not, himself, the man, who was "for establishing a new order of things, by exterminating original principles, adopted by the founder, and sanctioned by the conductors of the Institution, uninterruptedly, till that time;" and we may add, which has ever had the full approbation and concurrence of the inhabitants in the place.

It is strongly impressed on our minds, that the President has through the whole affair, considered himself, as having a right to controul the affairs of the church; even as though it was an inheritance derived to him from his father. His spirit of domination appears in some degree, from what has been exhibited; it appears more clearly, to those acquainted with the gentleman, and with the many little, almost nameless circumstances, and incidents, which cannot be here portrayed. This opinion is confirmed, we think, by himself in his "Sketches," and particularly, in the 18th page, where he says, speaking of professor Shurtleff, "the President then plainly told him, that his election depended on his disposition, and the assurance which he might give, of his attachment to the church, and its form of government, and *his engagement to walk with them, and in friendship with Dr. Smith*, until he should cease to be a pastor." It seems he meant, Professor Shurtleff should be pledged, to be compliant to the church, to Dr. Smith, &c. Query—who authorized the President to require such pledge? Did the church? And now, because Professor Shurtleff would not force himself upon us, as colleague to Professor Smith, against the voice of the members of the church here, and only at the desire of President Wheelock, and those people in Vermont, he is accused, and that publicly, of a *breach of promise*. "His engagement to walk with them, and in friendship with Dr. Smith," we think, are here, words of strong meaning, on which we have not time to comment.

The President, even by his friends and adherents, in the honest language of unguarded simplicity, is considered, and even styled, *the Sampson*. Is not here, in *this spirit of controul*, to be found, the true "seed" of the controversy, which would, "like the Upas," have "spread its deleterious branches," (had not a merciful and over-ruling Providence prevented,) to the extirpation of every vestige of religious freedom?

The President, at the time of the conversation referred to in the "Sketches," apprehended, as he has since found him to be, that Professor Shurtleff might be a man of an independent mind, that he would not deviate from the strait path of duty,

for the gratification of any man; hence, we conclude his unwillingness that Professor Shurtleff should be sole pastor of the church; that in the life time of Professor Smith, he should be colleague to him; and that, after the death of Professor Smith, the aged Dr. Burroughs must first be established in the pastoral office, before Professor Shurtleff can be invited to be his yoke-fellow.

We will now give the reader a copy of a vote of that church, passed July 18, 1810.

"At a meeting of the church at Dartmouth College, holden at the meeting house in the vicinity of said College, on the 13th day of July, in the year of our Lord 1810.

"Voted also unanimously, that this church again request, Mr. Roswell Shurtleff, Professor of Theology at said College, to take a pastoral care and superintendence of this church, so far as such duty may devolve on him, in reference to that part of the church, which is on the east side of Connecticut river, that is, so far as may consist with his other engagements.

"Voted unanimously, that the Rev. Dr. Burroughs, Deacon Samuel Dutton, and John Hubbard Esq. be a committee to wait on Mr. Professor Shurtleff, and request him, as mentioned in the foregoing vote, to enter into a pastoral relation with this church, more particularly, in reference to the branch of the church on the east side of Connecticut river, so far as may comport with his official duties as Professor. And as the church was erected with a particular view, to the religious and moral state of the College, and has from the beginning continued in relation with the same, as it is, and will be attended with peculiar difficulty, to make suitable provision, for the due administration of the ordinances, and for the pastoral concerns; as the Professor of Theology stands in a religious and moral relation to the Institution, which seems to present a natural connexion with such a charge—as we unanimously respect Mr. Professor Shurtleff, and are fully satisfied with his talents, his doctrinal and practical principles; and his office and support as Professor being subject to the board of Trustees of said College; and they having in their votes permitted the same. Therefore our said committee are authorized and requested to lay the case before him, and obtain his consent to sustain such pastoral relation, in the administration and care of the said College Church, so far as he may judge it, compatible with his professional duties; and which we are led to cherish, the hope that he will be disposed

to comply with, when he considers our unanimous desire, and the circumstances of his relation to the College and the church."

" Attest,

" EDEN BURROUGHS, *Pastor*,"

In addition to what is expressed and implied by this vote, President Wheelock has been heard, repeatedly, to express in the fullest terms, his entire approbation of the prudent part, Professor Shurtleff has acted through the whole controversy. Indeed it is no more than justice to declare, that through the whole, he kept himself entirely free, and did not in any way to our knowledge, take part in the controversy, till he became a member of this church sometime in the year 1811. At this time he consented, occasionally, so far as might be consistent with other engagements, to administer special ordinances to the church. This and his having declined the invitation to be the colleague-pastor to the old church, and consequently, that aid to the President in his designs, which the latter may have expected, have exposed him to the unjust reproach, misrepresentation and slander, which in such torrents, are poured upon him, in the "Sketches" and "Review," and which are so inconsistent with, and contradictory to, the friendly language of the last mentioned vote.

Professor Adams, likewise, notwithstanding the prudence and moderation with which he acted; having been here two years before he communed with either of the churches; endeavoring all this time, assiduously and impartially, to effect a reconciliation and settlement of the difficulties; finally, because he thought proper to join our church, and consequently could not be subservient to the President's designs, is represented in the "Sketches," as a partizan, and as having undertaken the important office he holds, with a view, only to subserve party purposes, (see note 6.)

The Rev. Professor Moore, immediately on his arrival here, received from that church, an invitation to act as their pastor, by the following vote:—"At a meeting of the church of Christ at Dartmouth College, in the meeting-house in the vicinity of said College, Nov. 15, 1811—Voted to invite the Rev. Professor Moore, to become pastor of this church, and to take the pastoral care of that part of the church, who reside on the east side of Connecticut river; and that the Rev. Dr. Burroughs and Major Woodward, be a committee to wait on the said Professor Moore, and agree with him, upon the cir-

Sanctions, under which, he may comply with the above invitation.

"A true copy of record,

"Attest.

"EDEN BURROUGHS, Pastor."

Professor Moore, not accepting the above invitation, and having afterwards united with our church, has not escaped, likewise, the denunciations of the Pamphlet—(see note 7.) In this connection, another gross inconsistency in the Author of the "Sketches" occurs. In page 60 of that production, he says, "on his first arrival at College, Professor Moore received an invitation from the College church, *deserted, shattered and oppressed*, by the acts already recorded," &c. Now, how was that church *deserted*, &c. when we see the vote of that same church, even the *very vote of invitation*, now before our eyes, attested by a *pastor*—even Eden Burroughs, the same gentleman who is so highly respected and noticed by the author of the "Sketches." But to reconcile this inconsistency it may be said by the President, that Dr. Burroughs lives and preaches so far off, it is not convenient for him, and those people there, to come here—and that it is equally inconvenient for us here, to go there. This indeed is true, and the reason has weight—but has it more weight now, than it had on the 1st of May, 1805, when we offered it in our letter of that date, to the President, with other arguments, to persuade him, as he then might, to put an end to all these difficulties?

It is represented in "Sketches," page 19, as though the new church had taken possession of the meeting-house, to the exclusion of the old church, and as though their rights in this respect, were much infringed upon. This is one of the many misrepresentations of that book. The truth is, they have uninterruptedly, enjoyed every privilege in that house that they ever did, or could enjoy—they have had there, always, the same preaching as though the new church had not been formed—the meeting-house has always been open to them, for special ordinances; our seasons for such ordinances having been always made conformable to them—on such occasions the pulpit has always been cheerfully resigned to their administrator: and when they have been without a pastor, Professor Sturteff has, readily, exchanged with the man of their choice, for their accommodation. In short, they have every enjoyment of that house, that they would have, had we individually ~~imposed~~, instead of being formed into a church.

In the "Sketches," page 21, a vote of the Board is expressed, making provision that Professor Shurtleff's exchanges should be conformable to an arrangement already made between the officers of College, &c. It is a fact, that Professor Shurtleff, being requested by one of the Board, to present a list of the ministers with whom he wished liberty to exchange, put on to his list all he could think of, within 40 or 50 miles of this place. He requested of the President to mark the name of every gentleman to whom he had any objection. The President declined—said he would not object to any of them, for ordinary exchanges; though he wished Professor Shurtleff would not exchange oftener than was needful, with the three gentlemen *who organized the new church*. But though he would object to none, for ordinary exchanges, he would name *some* on the list, with whom alone he was willing Mr. Shurtleff should exchange, on days appointed for celebration of ordinances in the new church, and requested Professor Smith to mark them on the list Professor Shurtleff had presented—he directed those marked, as were his particular friends, and such as he presumed would refuse to administer the ordinances to us. Notice, christian reader, the spirit herein manifested. The gentleman could hear any of the clergymen preach, but could not, in conscience, let any except his dearest friends administer ordinances to a church with which he was not in fellowship.

Professor Shurtleff, knowing the integrity of the President's friends better than the President did himself, consented to the arrangement—regulated his exchanges accordingly, and we had no difficulty in procuring administrators. The original catalogue and marks, are now before us.

In reply to what is said in that pamphlet of Professor Shurtleff's neglect of duty as a preacher, and of the account there exhibited on the subject, we can state—that during the eleven years, since Professor Shurtleff's establishment here, he has preached abroad eleven sabbaths only, on an average, in each year, in term time: in this estimate, however, are reckoned, four sabbaths in a year, in which the old church has, ordinarily, occupied the meeting-house; at which times Professor Shurtleff has, with a very few exceptions, given his labours to destitute societies, in the neighborhood. He has also, occasionally, given labours of love, to such vacant congregations, upon sabbaths, when he, providentially, had the assistance of clergymen from abroad. After deducting these, there can remain only between six and seven sabbaths in a year, in which he has exchange-

ed, either for his own convenience, or as an expression of friendship and fellowship, with the neighboring clergymen.

So much for the declamation of the pamphlet on this subject ; and so much for the secret record, which, if in any degree correct, must have commenced before the difficulties here, and from a foresight of them, which none but the author could have had.

It appears from page 18 and 19 of the "Sketches," that the author dared not own us as a church, by reason that the three clergymen who formed us, had no warrant therefor, from their churches, and because they were not attended by delegates, at the organization. To this we would reply, only, by asking the gentleman, how the *old church*, to which *he belongs*, was organized ? The answer is on page 17 of the same "Sketches,"—by *one minister only*, and that without a delegate or any one else, to assist him.

As the gentleman takes occasion, repeatedly, in his book, to mention the goodness of the standing of the College Church, and the undoubted authority of the tribunal that has so adjudged it ; we deem it proper to make a few observations relative thereto. That church was regularly formed, we readily grant : but whether, from the late transactions, it can be considered, as now standing altogether in gospel order, is not our province or wish to determine. The reverend Londonderry Presbytery, it is true, had a session here in July, 1811, and took into consideration the situation of that church, and resulted, "That the same stood on regular and gospel ground," &c. We would here only observe, that *prior* to this session, that church had united with, and became a part of, that same Presbytery. Now, if that church had been considered by the Presbytery, as *not* on gospel ground, it must have implied a gross inconsistency and impropriety in the Presbytery, to have so received them into their fellowship and union. Does not their judging of the conduct of that church, which conduct was prior to their receiving them into union, imply a judgment of the propriety of their receiving them, without a prior examination ? Is not this judging their own cause ? If so, can they be called "a proper authorized tribunal" ? (see Sketches, page 26.) Does it not appear, rather, they were in this case, a very improper, incompetent tribunal ?

It appears evidently an object with the writer of the "Sketches" and "Review," to gain a public belief, that these difficulties arose from a difference in religious principles, or a variance in respect to the form of church government. These insinuations are entirely without foundation, and have

nothing to support them, but the mere suggestions, of the artful writer. There never was, to our knowledge, any intimation of the want of orthodoxy, in the President; on the contrary, he has ever, with us, (however differently he may have appeared to others,) professed a full and decided belief, in all the important principles, entertained by us, and which are altogether the same, for ought we know, with those of his own church; and in respect to the form of church government, there has been no variance whatever. We have uniformly assured him, of our entire satisfaction with that, on which, the church rested, that is, the Presbyterian form. Were it otherwise, why did he never mention it to us? Why did he not mention it with other reasons specified, to the Board of Trustees, on his application to them, before cited? In the whole progress of the controversy, no intimation of what he so insinuates, was ever, (we believe we may say,) so much as thought of, by any one in our church. In confirmation of this, we appeal to all our communications to them, before cited, particularly to our letter to the President, of May 1, 1806; and to the result of the mutual council, which we accepted.

The author, probably with the same motive, as in the foregoing, likewise represents in pages 15 and 16, the seeds of those difficulties as having been sown in 1797; from a dissatisfaction, in consequence of the removal to the Chapel for public worship. The cause of that remove, and the consequences, as represented are both equally untrue, with those just before noticed; and rest only on the same *artful* foundation.

The facts are, that the students were dissatisfied; not because the proprietors claimed compensation for the use of the meeting house, (agreeably to the understanding when the house was built) but, because a tax of a dollar a year, on each student, was laid, to raise the money—this the students thought unreasonable, and that they ought not to be subjected to this additional expence; but that it ought to be paid in some other way. This uneasiness of the students, which was probably excited by the President himself, and the proprietors not being willing to give up their claim, for a reasonable compensation, which the President, as before stated, had promised them, occasioned the President to suggest to Professor Smith, his *will* and *pleasure*, to remove to the College Chapel for public worship. Accordingly, those two gentlemen, against the will and remonstrance of Professor Woodward, and other members of the church, left the meeting house, and ordered the students to attend public worship with them in the chapel, as they did; while Professor Woodward continued with the people, in the steps

ing house, and afforded his assistance in leading in the duties of the sanctuary. (see note 8.) It being afterwards suggested, that they would like to return to the meeting house, but that Professor Smith felt a delicacy and an apprehension, lest, from his late procedure, his return might not be acceptable; the people feeling pacific; and willing to cover all that had passed, with a mantle of charity, and to bury it in forgetfulness, accordingly, wrote, inviting him to return. "The way was thus opened"—He returned, and uninterrupted unanimity continued, without a seeming remembrance of what had passed, till it was forced on our recollection, at the session of the Presbytery, and more forcibly by the "Sketches" and "Review."

As it is now so forced on our memory, we think it incumbent on us, to correct the misrepresentation, there made, and not only so, but also to take advantage, from that which they themselves have so brought forward, to state some facts relative thereto, which will go far to establish *that*, which is the object of this publication, that is to *show whence that pamphlet, and the spirit by which it was dictated*. These are the facts, which should they be denied, can be substantiated by ample testimony. That while they went to the chapel, no male member of the church, attended there, but the President, Professor Smith, and one other; that on a certain sabbath, a sacrament of the Lord's supper, was notified to be holden there, on the sabbath next following; in the course of the intervening week, some of the officers of the church, in conversation with Professor Smith, objected against the procedure, as improper and irregular, by reason, that the church, soon after the dedication of the meeting house, had voted, that the communions should be held in the meeting house, and no where else. In this conversation, Professor Smith observed, that it appeared to him *not right* that the communion should be in the chapel, but that he was under the direction of the President, and that he would converse with him on the subject. Professor Smith afterwards told the same persons, he had conversed with the President, but that he, the President would not consent to any alteration, and that consequently, he, Professor Smith, should go on, and hold the communion in the chapel as proposed. A remonstrance in writing, drafted by Professor Woodward, and signed by him and the members of the church, was presented; notwithstanding all this, the sacrament was *there* administered by Professor Smith.

The following is the remonstrance.

"To the Rev. John Smith, pastor of the church of Christ in the vicinity of Dartmouth College.

"The subscribers, members of said church, represent, that with grief, they are informed, that notwithstanding an agreement of the members of said church, at a meeting holden at your house, not long since, that the communion be holden at no other place than the meeting house, in the vicinity of Dartmouth College, otherwise than by consent of the church; (since which there has been no church meeting, at which they have given such consent, or at which you have attended,) yet you have caused a notice to be given to members of said church, that you propose to administer the sacrament of the Lord's supper, at the College chapel, the next Lord's day; a place where you know the church do not convene on sabbaths, and where a communion would be disagreeable to them. As rightfully, might you, notify it to be in a meeting house, in the most remote part of the town, or any private house. The meeting house in the vicinity of the College, you, yourself, in behalf of the people here, and in uniuon with them, have in a public and most solemn manner, consecrated as the proper and suitable place for administration of that solemn ordinance, and other acts of religious worship here; and now to assume an authority, never before here known, to dictate a place which the church do not agree to, for administration of that ordinance, is in our opinion, assumption of an authority not vested in you, and to say the least, is a burden and grievous to us. Were it agreed that communion be holden at the chapel, why no notice of it, at the meeting house, where the church is convened on sabbaths? and why no preparatory lecture appointed as usual?

"These matters lie with serious weight on our minds, and are sufficient to determine us not to attend at the chapel, and we think sufficient to determine every unbiaffed and candid mind, that for you to proceed to administer the sacrament *there*, at the time you have proposed, will be a *violation of gospel order*, and will *interfere with that peace and welfare of this church, which you are bound to seek, by every tie sacred and divine.*

"B. WOODWARD,

"BENONI DEWEY,

"CALEB FULLER,

"HUMPHREY FARRAR,

"JAS. WHELOCK,

"SAM'L M'CLURE,

"WILLIAM LOMIS,

"JOSIAH DUNHAM."

"Vicinity of Dartmouth College, Dec. 7th, 1797."

From this transaction, we see how Professor Smith could be influenced by President Wheelock, to act in the most solemn affair, even against his own reason and understanding. We also see from this, the want of that unanimity among the officers of College, in former times, that is so often represented in the "Sketches"—and lastly, we may see from the circumstance just related, that the disposition of the President for power and controul is such, that even in the affairs of the church, every thing must yield to his will and pleasure, or controverly must ensue, and that he possessed the same disposition, even in former times.

In confirmation of what we have already advanced concerning President Wheelock, we request the reader to receive this further testimony, from his own hand—Such testimony cannot be rejected. In page 60, of the "Sketches," speaking of the vote of the church and invitation to Professor Moore, and his refusal, he says—"Thus the *President's proposal*, which if it had been accepted, might have restored peace to the College, was rejected". Mark, here, the vote and invitation, purporting to be that of the college-church, is called by himself, the **PRESIDENT'S PROPOSAL**. This we think will remove even the shadow of doubt, if such there may be, with any one, that the President under the influence of that spirit and disposition, which we have been called, reluctantly, so often to notice, was through the whole scene, the sole mover and manager; and that those who have acted with him, have been led so to act, only in subserviency to his wishes.

We forbear any further pursuit in the extensive field of misrepresentation and slander, which the "Sketches" and "Review" exhibit. Enough has already been exposed, which, with the narrative and proofs here given, together with the evidence which the production carries with itself, of the spirit of its author, as we trust, effectually to shield all concerned from the injury they were intended to produce.

We have given a simple and true statement of the Church difficulties here, which have excited so much attention in this part of the country, and throughout New-England. All such documents as we supposed could have any particular bearing in the cause, we have inserted. Some few communications, however, have been interchanged, which we deem of little consequence, and so unnecessary to a fair understanding of the matter, that we have thought proper to omit them, and not to enlarge this publication with that which may only weary the patience of the reader.

Does it not plainly appear in the outset—in the commencement of the controversy, that President Wheelock, in violation of his own principles, as urged in the "Sketches," insisted that the Professor of Divinity, who by the understanding of all, was to be the sole preacher, should not also be the sole pastor of the church, and that, without offering any reason therefor?—that as all our entreaties and exhortations on the subject proved unavailing, it became necessary and proper, according to the advice of council, that we should become a distinct church, and consequently, that the ministers who recommended, and those who organized us, do not merit the obloquy and reproach cast upon them therefor, in the "Sketches?" Does it not appear that the disposition manifested by the new church has been through the whole affair conciliatory and forbearing; and that they have done every reasonable thing in their power to effect a reconciliation, and return of peace? On the other hand, has not President Wheelock obstinately persisted, and has he not used unreasonable endeavors to effect an unreasonable object? Did he not, by procuring *ex parte*, so long before hand, the certificate from the four clergymen, and by the urgent request to the people of Hartford, that they would generally and punctually attend the first church meeting, did he not thereby manifest a solicitude, which nothing but the novelty and unreasonableness of his object could excite? Has not President Wheelock, unreasonably neglected, and avoided, most favorable opportunities, to have put an end to the controversy; as he might, had he been so inclined? particularly, when we addressed him on the first of May 1808, (page 23,) and also, on the death of Professor Smith, when Dr. Burroughs was procured, to succeed him? Did not he, and those who were so entirely under his influence, and direction; by refusing to submit, the whole controversy, to a council, even, *of their own choosing*, as we offered, previous to our being formed into a church (see page 29,) and by their claiming the power, and right, of judging themselves between us, (page 28) plainly indicate *that spirit*, to which, we have had occasion, so often, to allude; and which, it is unpleasant, again to repeat? Has not his tenaciousness of those members in Vermont, and the apprehension he has manifested, lest they would go off; clearly evinced, that he considered his influence in the church, as depending on them; and that, should they leave him, *he would be born of his locks, and become even as another man?*

The new church has the approbation of the several regular councils, and association, who have heard and examined the

whole matter ; and the old church have no evidence of the regularity of their present standing, but only the result of a tribunal which, as we have shewn, was altogether incompetent to judge and determine : this being the case, and because the Professors of the College could not consistently unite with that church, and thereby exclude themselves from the fellowship of the neighboring churches, to aid and assist in the furtherance of the hidden designs of the *mover* of the dissension, shall they suffer, can they suffer any, even the smallest injury, from the complicated malignity, and slander, of that production ? Reason and religion forbid it.

Similar queries might extend, and similar reasons apply to the Honorable Board of Trustees of the College ; but we should thereby transcend our province. Having already exceeded our intended limits, we cheerfully submit the cause to the candid christian public, in full confidence of an impartial decision.

POSTSCRIPT.

After the result of the Association, as before mentioned, we considered ourselves, a regular distinct church, in the enjoyment of all those rights for which we had so long contended ; and consequently, that the controversy, which we have related in the foregoing pages, was brought to a FINAL CLOSE.—But at the same time, it appeared, and still appears to be an object desirable, that professing christians in this little village, if they might possess suitable and right dispositions, feelings, and views, should belong to one and the same church. This object of desire, having been reciprocated, with sincerity by us, and ostensibly, at least, by them ; several conferences on the subject were had, some communications passed—and schemes and plans of reunion were interchanged ; but as none of them appeared satisfactory, the negotiation ended without effect. We again laid our case, and what had passed, before the Orange Association, at their session in Windfor, June, 1811—Whereupon they passed the following vote :

“ Extract from the minutes of the Orange Association, assembled at Windfor, June, 1811—

“ On application of a committee from the church of Christ in the vicinity of *Dartmouth College*, for advice with respect to their situation, stating the steps which said church had taken,

in order to effect a reunion with the church at *Dartmouth College*, according to the advice of the Association given at Norwich in May, 1810.

"Voted, That the Association see no reason to alter the advice then given, or to give any further advice with respect to that subject at present.

"A true copy from the Minutes,

"Attest, "BANCROFT FOWLER, *Scribe*."

From that time nothing has passed between the two churches, and every thing in respect to the difficulties has appeared to have subsided, till the same was brought up, and our characters assailed, in the *anonymous* "Sketches."

NOTES.

NOTE 1.—Page 8.

When this meeting was notified at Hartford by Professor Smith, he was particular to request a very general and punctual attendance—observing that business of great importance was to be transacted. At this meeting a paper was exhibited by President Wheelock recommending the object of his wishes, dated a month before the meeting, which is as follows :

"Whereas, the Board of Trustees of Dartmouth College have appointed Mr. Roswell Shurtleff to the office and work of Professor of Divinity in Dartmouth College, and our opinion being requested in regard to the ordination of Mr. Shurtleff, and the manner thereof ; we are fully and clearly of opinion, that it will be expedient, that Mr. Shurtleff be ordained colleague pastor with the Rev. Dr. Smith, over the church in said Dartmouth College, as has been customary in similar occasions, and peculiarly proper, under existing circumstances, and that he be ordained accordingly as soon as convenient.

"EDEN BURROUGHS,

"DAVID M'CLURE,

"JOSEPH BOWMAN,

"ISRAEL EVANS.

"Dartmouth College, Oct. 12, 1804."

Quere—Why should President Wheelock so long before hand apprehend the necessity of this paper ?

NOTE 2.—Page 10.

When a religious society was formed in the town of Hartford, the Hartford members of the church here, would doubtless have joined it, as the Norwich members did, when a society was formed in Norwich, had not the President assured them, (as individuals of them have admitted) that, if they would keep back, and induce others, to form a little society among themselves, he, the President, would supply them with preaching at a cheap rate ; by procuring the appointment of such for Tutors, who might also be preachers. This, as they were unable to pay a full price, naturally drew them under his influence. This dependence, has always made it necessary, for them to *please* him ; and as he thereby acquired, a dominant influence, he never would, (as will be seen hereafter,) consent, on any terms, to a separation ; or, that they should form a church by themselves, as proposed.

NOTE 3.—Page 27.

Before the mutual council hereinafter mentioned, this letter was adduced by that church, as evidence of their faithful labor with us.—On comparing the spirit of this letter, with that of our remonstrance, so much complained of by them, Mr. Hazen, the signer, stated, that he made that communication, individually, without authority from the church, whereon we objected to the document, as not containing the charges of the church, against us ; upon this, votes of their church were produced, bearing date after the said letter, appointing, this same Mr. Hazen a committee for the purpose ; and approving of the communication ; and adopting it, as the doings of the church.

NOTE 4.—Page 37.

On the 15th of July, 1810, the old church passed a vote inviting us unconditionally, to return and unite with them in the following words :

“ Voted unanimously, that our said brethren be, and they hereby are invited to return, and all who have formed christian connection with them, are also invited to enter into christian connection with this church, and thereby do away all causes of contention among us, and cordially agree with us according to the gospel, to bury all grievances : and that the Rev. Dr. Burroughs, Capt. Hezekiah Hazen, John Hubbard, and Wm. H. Woodward, Esq's. be a committee to confer with our said brethren or their committee on the subject.”

As no concessions had been made by us, since the criminations contained in their foregoing letters ; in their complaints

or specifications to the Trustees, and in their said vote of Nov. 7, 1805—we say, this being the case, is not the above invitation to us to unite with them, a very strong confirmation of what we have before advanced, of the entire insincerity of all their complaints against us, of moral grievance?

NOTE 5.—Page 44.

What influence this pecuniary consideration may have had, to attach Dr. Burroughs and those people to the President, and how far it went to strengthen and secure his ascendancy over them, we will not undertake to say.

NOTE 6.—Page 56.

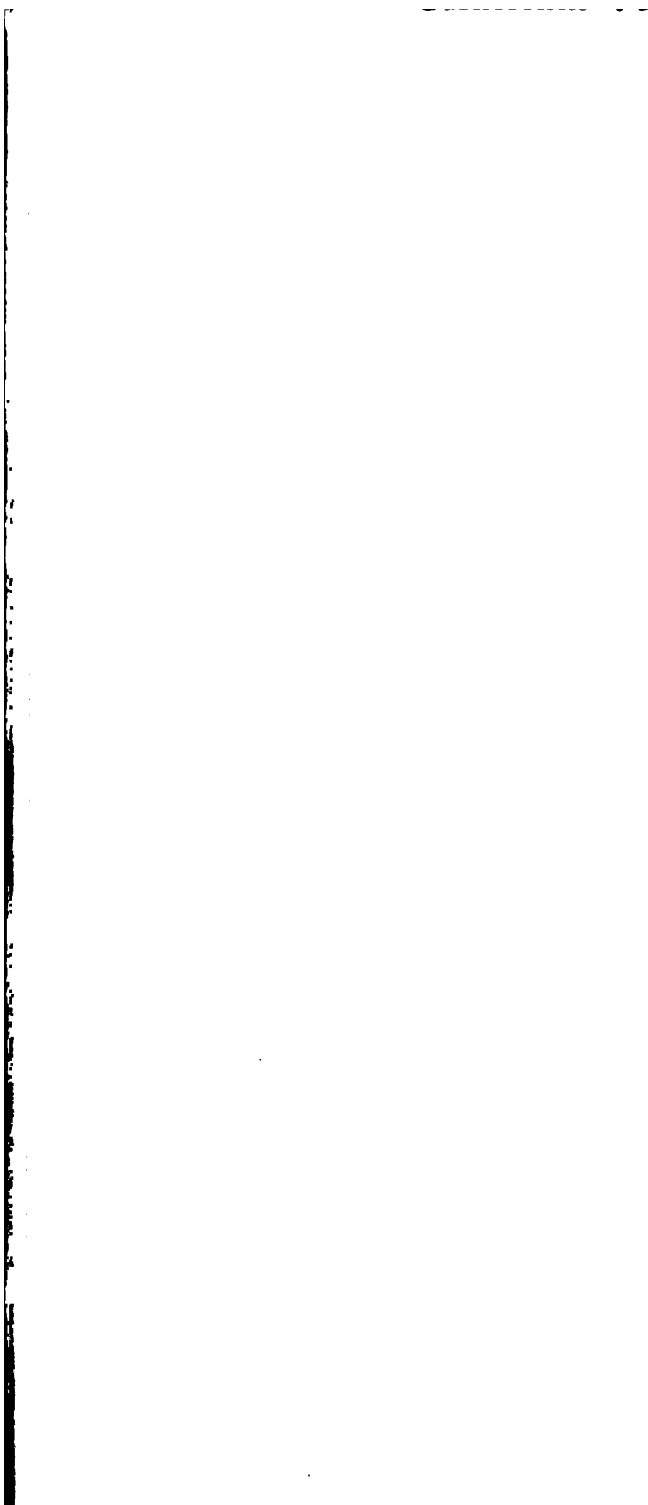
When Professor Adams first came here, his children were put by the President, on the charity establishment, in the school: but so soon as he joined our church he was charged with their tuition.

NOTE 7.—Page 57.

It is worthy of notice, that Professors Shurtleff and Moore are now, and have been through the summer, employed by that same church and society at Hartford, alternately to supply them with preaching; and so doubtless were, even while *the unknown printing-press was groaning under the cruel slanders of the Sketches, against them!* How is this reconcilable?

NOTE 8.—Page 61.

Not only in this instance, but frequently, did Professor Woodward dissent from the opinions and designs of the President; and for this reason, for years, even through the whole time of his greatest vigour and usefulness, and till infirmity preyed upon him, that Professor was not at all in the confidence of the President. To the truth of this, there are those now living, who were well acquainted, and intimate with both, can testify; notwithstanding the much there is said in the Sketches and Review to the contrary, and of the great uniform and uninterrupted unanimity which in former times prevailed among the executive officers of the Institution.



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